



Hinduism and Judaism: An Overview

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Abstract

The paper offers a comprehensive historical and conceptual overview of Jewish-Hindu relations. It offers an encyclopedic overview of historical roots, theological differences, legal challenges and present-day relations. Special attention is given to the possibilities of how Jews can handle the claim that Hinduism is idolatrous and to its present-day consequences. Hindu-Jewish summits form the last chapter in the history of relations, and their declarations are analyzed as part of the overview. The paper concludes with a projection of areas for future development of the relationship.

Keywords Hinduism · Judaism · Theology · Interfaith

The present essay offers an overview of Judaism, Hinduism and their relationship, past, present and future.¹ Such an overview must take into account three distinct dimensions:

- A. Points of historical contact, influence and encounter between the two traditions, as expressed in religious concepts and practices.
- B. Views of one tradition towards the other.
- C. The state of relationship between the two traditions.

While these are, in principle, three distinct dimensions, there is overlap between them, and they feed into one another. The discussion below, even when it focuses on one of these dimensions, is often relevant to all of them.

The “*and*” in the title of this essay would suggest reciprocity, leading us to consider both dimensions from the perspective of both religions. Although encounters and views of another religion should be based on contact and direct knowledge, one

¹ This essay summarizes some of the main theses of Goshen-Gottstein (2016), while offering both bibliographic and conceptual updates.

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of the characteristics of the religious relationship between Hinduism and Judaism is its lack of reciprocity, with most of the interest and reflection taking part on the Jewish side. Accordingly, the essay will cover the following points:

- A. Historical overview of relationship
- B. Hindu views of Judaism
- C. Historical Jewish views of India and Hinduism—the wisdom paradigm
- D. The present Jewish encounter with Hinduism—contexts and characteristics
- E. The problem of Hindu idolatry—ultra-Orthodox application
- F. Legitimizing Hinduism despite image worship—contemporary rabbinic positions
- G. Leadership summits and declarations—achievements and challenges
- H. Judaism and Hinduism—the future of a relationship.

A. Historical overview of relationship

Judaism's encounter with most religious traditions has been based on some meaningful contact, even if historically conflictual or theologically inadequate. The case of Jewish-Hindu encounter is one in which geographic distance and the relative isolation of the Jewish and Hindu communities have kept the encounter at the margins of both Jewish and Hindu awareness and interest. What little was known of Hinduism is either a carryover from Muslim and other medieval authorities or the testimony of the very few travelers who provided early reports on India. It is likely that the full extent of exposure to Hindu ideas, and the contact that led to them, have not yet come to light. Kabbalistic literature contains various motifs that might best be explained in light of Hindu practices, even though we are unable yet to trace their evolution (Idel 1988, 107–108).

It is only during the twentieth century, and especially its later decades, that more substantial contact developed, based on advances in travel, communication and the establishment of diplomatic relations between India and Israel in 1992.

The earliest contacts were based on trade and the information channels it created (Bar Ilan 2000). These date back to the first millennium BCE. However, they have little impact on the view or relations between two religious traditions. A little more knowledge comes to the fore during the Hellenistic period, but does not amount to an encounter or a view of another religion. Significantly, India is viewed as a land of sages, and it is this image that shapes Jewish views for close to two thousand years (Schmidt 1994, 48–53; Marks 2000, 2007).

A very small Jewish community has existed in India for well over a millennium, by some accounts even two millennia. Just how hoary its antiquity is remains a subject for different views between local tradition and scholarly evaluation (Katz 2000). This community is more significant for the study of the diversity of Jewish communities in various diasporas than for a view of Hinduism or Hindu-Jewish relations. The Jewish community in various locations in India (Cochin, Bombay, Calcutta and more) was never a center of Jewish learning or an important seat for authoritative rulings on Jewish matters. Consequently, we lack considered discussions of how

Jewish leaders viewed Hinduism, and in particular how they understood Hindu religion, its multiplicity of gods and the worship of images. What characterizes this community is its profound acculturation within the fabric of Hindu society, adapting itself to the caste system, which has been internalized within community organization (Katz and Goldberg 2005; Weil 1994). The deep acculturation goes hand in hand with the fact that the Jewish community was never persecuted, and that it benefited from the prevailing attitude of Hindu religious tolerance. This tolerance seems to be reciprocated in common views of Hinduism, recognizing it as a legitimate path to God (Fischel 1971, 60).

Instances of Jews advancing along the spiritual path of India or Hinduism are extremely rare, and Said Sarmad, whose precise religious identity remains a subject of debate, may be the unique historical case (Katz 2000).² The twentieth century saw increasing contact with and exposure to Hinduism. Several Jews played important roles in Hindu religious groups during the earlier part of the century. The most noted among these is Mira Alfassa, the Mother of Pondicherry and spiritual counterpart of Sri Aurobindo (Yayawardena 1995). Here we have not only a prominent leader, activist or teacher, but also a Jewish person who is viewed by devotees as divine. Alfassa's Jewish roots were fairly weak and her Judaism was mainly ethnic. In the course of her spiritual formation she did spend time with an esoteric teacher who taught kabbalah, Max Theon, but his version of kabbalah is at great remove from traditional kabbalistic teaching. Other Jewish figures who played a role in Hindu religious movements include Paul Brunton, who brought Ramana Maharshi to world attention, as did another Jewish disciple, Suleyman S. Cohen, as well as Maurice Frydman, known as Swami Bharatananda, and Swami Vijayananda. In all these cases, we encounter individual Jews making their way through Hindu religious movements, but no meaningful encounter between Judaism and Hinduism.

The coming of Hindu gurus to the west, beginning in the 1960s and 1970s, saw great involvement of Jewish participants in specifically Hindu movements. Jews occupied a place, and took up leadership positions, within these various movements, far in excess of their proportional representation in society. Jewish observers readily associate this attraction to the prominence of the spiritual quest among Jewish individuals. Some Jewish members of Hindu groups found their way to more spiritual, mainly Hassidic/Orthodox forms of Judaism (Linzer 1996). Others have made Hinduism their home. Unlike historical precedents of joining other religions that led to renunciation of Jewish identity, these individuals maintain awareness of their Judaism and a positive attitude to it, applying prevailing Hindu openness to other religions.

A flood of Israeli travelers to India, following the establishment of diplomatic relations, have created a new wave of encounter. Many of the travelers are religious and engage various Hindu practices, techniques, meditations, etc., as part of their own spiritual quest. They have made the contemporary Jewish-Hindu encounter an

² I am presently completing a monograph, together with Prof. Muhammad Suheyl Umar, titled *Jewish Sage, Muslim Sage, Hindu Sage: Said Sarmad and the Problem of Multiple Religious Belonging*.

important issue for Jewish law (ruling on the status of Hinduism as idolatry) and educators, who struggle to accommodate this movement.

Nothing similar has taken place in terms of Hindus' fascination with or attraction to Judaism. Neither in terms of intellectual or spiritual interests, nor in terms of tourist travel, do we encounter remotely similar processes on the Hindu side. Thus, a movement that is gaining increasing momentum takes place in what is essentially a one-sided manner.

B. Hindu views of Judaism

Hindu views of Judaism are much indebted to colonial heritage. Much of what Judaism might have had to offer to Hindus in terms of a spiritual vision has been provided by Christianity or Islam. The Christian identification of Judaism and the Old Testament has led to Hindu thinkers viewing Judaism through such Christian eyes, rather than in ways that correspond to Jewish self-understanding. Swami Vivekananda is paradigmatic (Egorova 2007). An examination of his references to Judaism reveals that he only knows Judaism as the forerunner of Christianity. The only Judaism known to Vivekananda is that of the Old Testament. While he does possess some sense of the personality of the modern Jew, he seems to know nothing of post-biblical Judaism. The same is true of another important Hindu figure, Swami Dayananda, the founder of the Arya Samaj, except for the fact that his views are even more polarized than those of Vivekananda, hence his critique of Judaism more uncompromising. Hindu authors end up, unwittingly, perpetuating Christian stereotypes of Judaism in the context of their ideological struggle against Christianity. Things only begin to change as Jews and Judaism are gradually encountered on their own terms. Gandhi had significant contact with Jews (Chatterjee 1992; Lev 2012). However, it seems that the contact was primarily with Jews, rather than with Judaism. Much of the attention of Hindu intelligentsia in the earlier part of the twentieth century was focused on the Jewish problem and the Zionist movement, not leaving much room for a self-standing appreciation of Judaism. Rabindranath Tagore seems to be one figure who may have had a broader appreciation of Judaism, alongside his support for the Zionist movement. This is in part based on personal relationships, but also on the fact that he was a more cosmopolitan figure, and visited major Jewish communities in the United States (Lev 2008). It is only with the advent of inter-religious dialogue in recent decades that Judaism is beginning to be appreciated by Hindu thinkers and leaders on its own terms. While Judaism remains little known in India, the state of Israel commands much respect and there is broad perceived commonality between India's struggles with Pakistan and the Israeli-Arab conflict, leading to implicit identification with and admiration for Israel.

C. Historical Jewish views of India and Hinduism—the wisdom paradigm

While Hindu recognition and appreciation of Judaism is very recent, Jews have entertained views of Hinduism, based on distant reports, for nearly two millennia. A consideration of these sources suggests one central paradigm that governed Jewish

views—wisdom. The category of wisdom is readily juxtaposed with revelation, thereby creating a phenomenology of religions that do or do not rely upon revelation. While Hindus, as Jews understood them, lack revelation, there is nevertheless something admirable about them for the wisdom they have attained and the disciplined life that leads to it (Marks 2000, 2007). Most Jewish references to India and its religious culture are indebted to this way of conceptualizing the religions. This also holds the key to Jewish superiority, as taken for granted by Jewish authors, as well as to the ways of viewing it in a positive light. The image of the Indian sage as one who has a true God but lacks prophecy emerges time and again in various medieval Jewish sources (Marks 2007, 62), hence Saadiah Gaon's (tenth-century) reference to Brahmins in the course of a discussion of the claims of Christians and Muslims for the abrogation of the Torah (*The Book of Beliefs and Opinions*, 3,9). Saadiah can use the Brahmins in the context of a theoretical appeal to Adam and his traditions precisely because they are outside the framework of prophecy, hence a test case for his argument. In another context, the Brahmins are portrayed as saying, "We do not behave according to law or prophet or image or god...We recognize from ourselves the cause and principle of wisdom, and our mind teaches us the way we should work" (Marks 2007, 63).

There are some important exceptions to this wisdom-based positive view, including such notable figures as Maimonides and Yehuda Halevy. The latter speaks of the people of India and how they "arouse the indignation of the followers of religions through their talk, whilst they anger them with their idols, talismans and witchcraft" (Kuzari I, 61). In Halevy's hands, the distinction between revelation and wisdom becomes more extreme, identified with good and evil respectively. Rather than positive appreciation of wisdom, we find rejection and condemnation of magic.

The heritage of the Middle Ages is one of the resources for contemporary attitudes towards India and its religious traditions, leading to some positive evaluations of Hindu wisdom. An important bridge is Menashe ben Israel, the seventeenth-century Amsterdam rabbi.

Similarly, when he (Abraham) went down to Egypt and lived there, he taught this philosophy, after which he sent the sons of his concubines away from Isaac while he was yet alive towards the East to their holy land, India. They also disseminated this faith. Behold, you may see there the Abrahamites, who are today called Brahmins; they are the sons of Abraham our patriarch and they were the first in India to spread this faith, as Appolonius Tionius, who spoke with them and King Yercha face to face, testified... And they spoke the truth, for from the seed of Abraham this ideology was created anew. From there, the new belief spread all over India, as is evident from the writings of that period. Their faith is, however, often thought of as Pythagoras' innovation, since it had disappeared for a few years, but he was not the originator. Also, this was the code followed by Alexander Polister who heard and studied it from the prophet Ezekiel who was his mentor...(Menashe ben Israel, *Nishmat Hayim* 4,21).

Underlying this passage is a reading of Genesis 25,6, according to which Abraham gave gifts to the sons of his concubines and then sent them off to the east. This verse has a rich history of interpretation with reference to India (Marks

2000). Menashe ben Israel relates to more concrete knowledge about Hindus and their beliefs. The description of Hindus and their practices is received positively by him. He is able to contain the beliefs of the Hindus within his worldview, by suggesting they originate with the teachings of Abraham. Gen. 25,6 thus provides a key for affirming the validity of Hindu teachings as having Abrahamic origins.

The positive valuation of Indian wisdom by Menashe ben Israel provides the theoretical foundations to one of the most interesting attempts to relate Hinduism and Judaism, that of Rabbi Matityahu Glazerson. Glazerson authored a book titled *From Hinduism to Judaism* (Glazerson 1984). Relying on Menashe ben Israel, Glazerson approaches Hinduism in an open and positive way. It is probably the most favorable and positive treatment of Hinduism by any Jewish author. This is made possible through the twofold strategy of concentrating on Hinduism as wisdom, rather than worship or religion, and approaching that wisdom as Judaism's own. The recent and still mostly unpublished work of Rabbi Daniel Sperber is another attempt to view Hindu wisdom positively and to draw out parallels with Jewish religious understandings.

D. The present Jewish Encounter with Hinduism—contexts and characteristics

The following section offers an overview of the different contexts in which Hindu-Jewish encounter occurs, suggesting how multifaceted the contemporary encounter is.

1. The first context is that of mass emigration of Hindus to the west, creating what is referred to as the Hindu diaspora. Diaspora is the sole context where Jewish and Hindu communities live alongside one another. This is fundamentally an encounter between equals (Katz 1996, 332). There is no history of power relations and attendant asymmetries to complicate Jewish-Hindu relations in the diaspora.
2. The second context is a consequence of living together, increasing opportunity for getting to know each other and also for falling in love and marrying across traditions. Some attention has been given to the rise in Jewish-Hindu interreligious marriages (Caplan 2004). There is potential here for long-term development that may displease both Hindu and Jewish traditional communities, but that nevertheless is sure to create significant moments of encounter and may lead to individual attempts to bridge the two traditions in daily home life.
3. Common living also leads to some level of interfaith engagement. Interfaith councils now exist in most towns in the United States and in many places across Europe. Such dialogue is not limited to the local community level. It takes place on the international level as well. Several organizations, such as the Elijah Board of World Religious Leaders, Religions for Peace and others, bring together leaders of all faith traditions and provide a framework for Jewish and Hindu leaders to come together. While the Hindu-Jewish encounter is not at the forefront, both religions draw from their respective resources in an attempt to address common concerns in the framework of broader interreligious activity.

4. A fourth context is the academic encounter. One type of academic encounter is the encounter with ideas in a comparative context (see below). Here I refer specifically to the kind of study that intentionally brings together scholars of both religions or that channels experienced encounter into the academic domain.

The American Academy of Religion has served, for over a decade, as a home for a certain comparativist analysis that creates encounter between ideas, as well as between scholars of the two religions. The unit called *Comparative Studies in Hinduisms and Judaisms*, founded by Barbara Holdrege, seeks to establish new paradigms in the study of religion drawn from the realities of the two religions, in contradistinction to Protestant categories that prevail in the academy (Holdrege 1999). For detailed reflection on the work of this unit, set in the broader context of a comprehensive review of scholarship in the field, see Holdrege (2018). While the comparativist agenda need not involve actual Jews and Hindus, it does offer foundations for an analysis and appreciation of the two religions and provides a starting point for further encounter. Such academic groups and projects bring together scholars of Hinduism and Judaism on an equal basis (even if they are not themselves practitioners). The discussions explore in reciprocal manner issues in both traditions. The academic setting allows this forum to flourish based on academic buy-in of participants. Religious communities and leaders do not drive this group, but only scholarly concerns.

The academic context, especially in the United States, has also given birth to a field of studies, titled Indo-Judaic studies. An early volume that set the stage for continuing discussions is Hananya Goodman (1994). Nathan Katz has pioneered this field, with the launch of the *Journal of Indo-Judaic Studies* and a multi-authored volume that explored the parameters and possibilities of the field (Katz et al. 2007). The range of topics is broad and addresses multiple points of intersection between Jews and Judaism and India and Hinduism. While most participants in such an enterprise tend to be Jewish, a number of Hindu scholars are also active, making it a site for encounter. Some noteworthy titles in this field of studies are Barbara Holdrege, *Veda and Torah* (Holdrege 1996), Alon Goshen-Gottstein, *The Jewish Encounter with Hinduism* (Goshen-Gottstein 2016), Ithamar Theodor and Yudit Kornberg Greenberg, *Dharma and Halacha* (Theodor and Greenberg 2018), and Alan Brill, *Rabbi on the Ganges* (Brill 2020).

Finally, Israelis seem to take a great interest in the academic study of things Hindu and Indian. Israel is the only country in the world where over 90% of the students attending introductory classes on Hinduism and India have actually visited India (Shulman and Weil 2008, vii). This is hardly reciprocated, with very few, perhaps no, experts of Judaism on the Hindu side. While this owes in part to the status of religious studies in India, it also reflects the broader asymmetry in the relationship and the relative lack of knowledge of Judaism as a self-standing religion in Indian awareness. In recent years, several academic chairs for the study of Hinduism have been established in Israeli universities, and since 2012 an annual Jewish-Hindu (or Asian) conference has been coordinated by Ithamar Theodor.

5. The most important and challenging context in which Jews encounter Hinduism is the growing exposure of Jews to Hinduism either through exposure to Indian teachers and movements coming to the west or through travel to India. A large part of contemporary Jewish encounter with Hinduism takes place through travel. This is a unique form of encounter. If most encounters between different faith communities have taken place, historically, in situations of common living, this present-day encounter is to a large extent an encounter of travelers. This has various ramifications. Travelers undertake an encounter and are willing to experiment with greater ease and freedom, especially in a context perceived as novel, like the relative novelty of the Jewish-Hindu encounter. A travel-based encounter lacks political implications and allows an exploration of personal transformative dynamics.

Sociologist Darya Maoz has conducted extensive studies of the motivation and practices of different travelers to India and notes that motivation, and consequently how time is spent in India itself, varies according to different age groups. The older the traveler, the more his or her travel is informed by a spiritual quest, often finding expression in long-term commitment to spiritual practices learned in India (Maoz 2006). Maoz suggests that in many ways, the travel to India constitutes a kind of rite of passage, coming as it does at crucial points in the life of the individual. Accordingly, she sees the visit to India as fulfilling a particular psychological and spiritual function in the personal life of the traveler and points to a correspondence between the different stations of life and the respective rites of passage undertaken by traveling to India. Maoz notes that 20% of Israeli travelers to India are religious, having imbibed the knowledge of Torah and practical Judaism and continuing to observe Jewish law and ritual as part of their ongoing practice. Rabbis have started traveling to India as well. Some have done so in order to better understand what their students are undergoing. But quite a number of rabbis have traveled to India as part of their own personal quest and out of their own personal curiosity and intrigue with all that concerns the Jewish encounter with Hindu spirituality and civilization.

The encounter with Hinduism takes place at a time that many consider a time of crisis for Jewish identity. This crisis touches identity, meaning and affiliation and afflicts large parts of the Jewish people and Israeli society. Crisis is not simply a description of the situation; it is part of the self-awareness of many in leadership positions, as well as of their flock. The crisis is also a crisis in relation to finding God and spirituality in Judaism. These are perceived as more readily available in India, or at least available without the political, sociological and lifestyle “baggage” that would accompany similar experiences in a Jewish framework.

Laurie Patton and Shalom Goldman have surveyed the place of India in Israeli literature and movies. In attempting to understand why India fascinates the Israeli imagination, they raise several possibilities (Patton and Goldman 2001). The first has to do with how India is positioned as an alternative to Jewish culture. India allows exploration of, but not commitment to, the rules of the mystical path. It seems to provide a non-dualist antidote to the dry intellectualism of talmudic debates. The perceived absolute authority associated with Judaism is replaced with the directness of experience, without sullyling it with the political power

associated with religion in Israel. In this understanding, India functions as a kind of *alter ego*, in terms of Israeli or Jewish consciousness. As Patton and Goldberg suggest, Jews do not turn to India for those expressions of the religious life that they can find back home, but for those that they consider are lacking in Judaism. The most obvious rubric under which this can be classified is “spirituality.”

The quest for spirituality and how travelers integrate what they have found in their encounter with Hinduism yield various shades of association and continuity between Hindu spiritual practices and Jewish identity. There exists a broad spectrum of positions and ways of affirming Jewish identity while upholding Hindu spirituality or practice. At the one extreme is profound commitment to the Jewish spiritual path, supported by practices and techniques drawn from Hinduism; at the other is the virtual substitution of Jewish identity by Hindu identity, maintaining only formal or ethnic Jewish identity. The rich and ever-evolving encounter between the two religions will yield various shades of integration and overlaps in identity, as individuals navigate their way in relation to both traditions.

E. The problem of Hindu idolatry—ultra-Orthodox application

By far, the question that is of greatest concern for a Jewish view of Hinduism is the Hindu view of God and the use of images in Hindu worship. This issue touches a core concern and possibly the most fundamental identity marker of Judaism. In terms of self identity, it relates to what Judaism considers to be its most characteristic and fundamental faith tenet—belief in the one God, and the avoidance of representation of the divine. In Judaism’s self understanding, it has been engaged in a battle and delivered a consistent message on this point for close to three millennia. *Avoda zarah*, foreign worship, idolatry, is a constitutive Jewish category, through which it views other religions, and Hinduism is, by common views, found lacking with regard to the demand of purity of worship, thereby constituting *avoda zarah*. The implications of the declaration of another religion as *avoda zarah* are avoidance of contact with ritual and ritually related objects, limitation on trade—but above all, a fundamental devaluation and withholding of legitimation or recognition of another religion as a valid or true spiritual path. Thus, *avoda zarah* informs Jewish theology of religions and is the most central issue that Jewish thinkers and legalists will address in their appreciation and evaluation of another religion.

With its many gods and ubiquitous image worship, Hinduism obviously provides a challenge with reference to *avoda zarah*. Legal experts in early modernity took it for granted that Hinduism is found inadequate in terms of the demands Judaism places upon other religions and is therefore to be considered *avoda zarah*. This attitude exploded in the public arena in 2004, at an interesting juncture of commerce and religion, bringing together Judaism and Hinduism.

Orthodox Jewish women cover their hair after marriage. Some do so by wearing a wig, known as a *sheitel* in Yiddish. Apparently the most convenient and largest source of human hair for such wigs are Hindu temples, where devotees shave their heads, as an “offering” to the deity, though the exact status of such

offering is not identical to sacrificial offering. Jews are not allowed to derive any benefit or pleasure from *avoda zarah*. This comes into potential conflict with the use of hair offered to the deity in Hindu temples. The question came up in 2004: Was the offering of hair by Hindu devotees an offering of *avoda zarah* that should be forbidden to Jewish women? Following a brief inquiry by a rabbinic emissary, who went to Tirupati to study the matter personally, Rabbi Elyashiv, one of the most important leaders and decisors of a certain stream of ultra-Orthodox Jews, ruled that wigs that originated in Hindu temples could not be worn by Orthodox Jewish women. Consequently, Rabbi Elyashiv issued a ruling that such wigs could not be used. Idolatrous offerings may not be enjoyed in any shape, and the only way to dispose of them is through burning, reflecting the Torah's strong concern with idolatry and how it seeks to avoid it, at any cost. The wigs were to be burned (Flug 2005; Fleming and Yoshiko Reed 2011). This made headline news, as Jews in Israel and New York were pictured burning wigs on street corners. It also deeply offended the Hindu community in ways that the rabbis never imagined, and reflected badly on Hassidic and ultra-Orthodox Jews in general.

This event illustrated how much concern there still is for avoiding certain forms of worship. It also showed how unavoidable certain contacts are in the present day and age. But it also showed the limitation of the visual dimension and inbuilt limitations in how many Jews approach the subject of *avoda zarah*. As Daniel Sperber has noted (Sperber 2009), the entire discussion relied only on the visual and made no attempt to understand Hindu theology or the meaning of its practice. The fundamental question of whether Hinduism should be considered *avoda zarah* in the first place was never critically raised, apparently because the visual encounter with image worship decided the issue before it could be raised. While rabbis found a way around the situation, by recognizing that the hair was not strictly speaking a sacrifice or an offering, they failed to engage the deeper issue of the meaning of Hindu worship and faith or to establish a procedure by means of which another religious system, especially one with which Judaism barely has a history, can be evaluated.

One of the methodological issues the *sheitel* affair brought to light was “who speaks for Hinduism?” For the most part, reference to Hinduism follows the broad strokes by means of which Judaism has related to Christianity and Islam. However, the Hindu reality is far more complex, both in lacking unity, and in the diversity of perspectives and views. The question of image worship takes on another light when considered not simply in the context of common or folk practice, but in light of Hindu philosophy. As encounters between Jewish and Hindu leadership, described below, advanced, the issue of the meaning of Hindu rituals and the nature of Hindu faith emerged as a key concern. The philosophical view, especially the monistic view of *advaita vedanta*, emerged as an important counterpoint to the testimony of ritual worship. What may have been taken for granted in light of image worship became subject to further consideration, as the philosophical understanding of Hinduism was considered as a backdrop to Hindu worship.

F. Legitimizing Hinduism despite image worship—contemporary rabbinic positions

Several rabbis have expressed themselves on the question of Hinduism as *avoda zarah*, taking a stand that is the opposite of the public manifestation of wig burning. These rabbis can be characterized sociologically as not being part of the ultra-orthodox world and as possessing a more dialogical mentality and broader perspectives. This perspective translates itself not only in relation to Hinduism, but also with reference to Christianity, which poses similar challenges, even if less extreme. Accordingly, rabbinic authorities that have followed one trajectory of Jewish law that declares Christianity to not be *avoda zarah* have been willing to extend this view to Hinduism.

There are two strategies in rabbinic law that would apply to both Christianity and Hinduism in terms of *avoda zarah*. The first is founded on the recognition that non-Jews are not obligated to follow the same stringency of pure approach to the divine that obligates Jews. Non-Jews, by this view, may worship God alongside another being, a construct known as *Shituf*, worship by association. It is sufficient that non-Jews have a sense and knowledge of God as they turn to Him, but they are not required to turn to Him alone and may worship another being alongside God. Rabbi Isaac Herzog, the first Chief Rabbi of the State of Israel, discussed the status of other religions in the soon to be formed state (Herzog 1981, minorities, 178–179). Christianity is legitimated through permissibility of *Shituf*. While acknowledging his limited knowledge, Rabbi Herzog considers it likely that Hinduism too should be considered permissible on similar grounds; that is, Hindus may worship other beings, such as natural forces, but they do also worship God, the absolute, creator, thereby remaining within parameters that are permissible for non-Jews.

More recently, the issue of Hindu worship and the demands of purity of approach was revisited by the renowned talmudist, Rabbi Adin Steinsaltz (Steinsaltz 2005). Steinsaltz develops a notion of Jewish tolerance that is based on different demands made of different groups. Non-Jews do not have to follow the strict demands placed upon Jews. In this context, Steinsaltz refers explicitly to Hindus:

What about indic religions and various kinds of Buddhism. Again, I do not believe that a definitive solution is possible, but a partial solution may be considered.

It is important to introduce a distinction between theology and religious practice. In the ancient religions grouped under the name of Hinduism, there are many gods and local shrines, but the theological principles that guide belief and provide a uniformity of moral standards assume that all the deities revered in India or elsewhere are forms of, expressions of, or names for, one ultimate reality or God. Saivites propose Siva as the best name (among many names) for this ultimacy; Vaisnavites prefer Visnu or Krishna; *atman* is an Upanisadic word for the same principle—and *brahman* is perhaps the most common way among non-Muslim, non-Christian Indians of naming ultimacy...

By the standards of Jewish law as applied to Jews, Hinduism (and Buddhism) do not count as monotheistic traditions. However, the essential point of the Noahide laws is that the standards of Jewish law do not apply to non-Jews. Radically pure monotheism is expected by Judaism only from Jews. The Noahide laws do not preclude gentile religions from developing softer,

more complex, and compromised forms of monotheism. Under the Noahide laws, it is possible to assume that Hinduism and Buddhism are sufficiently monotheistic in principle for moral Hindus and Buddhists to enter the gentile's gate into heaven. Jewish law regards the compromises made or tolerated by the world's major religions as ways of rendering essentially monotheistic theologies easier in practice for large populations of adherents. The fierceness of Islamic opposition to such compromises has no counterpart in Judaism. In Islam, it is seriously blasphemous for anyone of whatever faith to combine belief in the one God with popular ideas about other heavenly powers or with subtle theological doctrines such as the Trinity. Islam cannot tolerate such compromises because the truth that they violate is applicable universally and not simply to Muslims. The problem is that Islam is radically monotheistic (like Judaism) yet is also (unlike Judaism, which is the religion of one people) universalistic as well. (Steinsalz, 44–45)

Steinsalz offers us a corrective to exclusive reliance on images and the visible view of Hinduism, by focusing on the philosophy that underlies these. The grounds for legitimating Hinduism contain a safeguard against Jewish attraction to Hinduism. Softer forms of monotheism are only valid for non-Jews. What is permissible for non-Jews would be considered idolatrous for Jews. Thus, respect and protection of identity are achieved in a single move.

There is another, even more principled, strategy that has served a Jewish view of other religions and that can be applied to a Jewish view of Hinduism. This view is associated with the fourteenth-century rabbi Menachem Meiri. According to Meiri, *avoda zarah* is largely a matter of the past and no longer relevant, at least not for the European society in which he operates. Rather than focus on whether a certain practice or ritual is idolatrous, Meiri judges the overall quality of the religion. Contemporary religions are law-abiding and inculcate a sense of morality. This moral quality may be understood as addressing the core concerns of the biblical prohibition against idolatry, or more significantly as an indicator of the identity of God who commanded the moral way of living as the same God recognized by Judaism. If the religion follows a moral way of living, this moral living tells us something about the God who commanded it. In this way, the moral life tells us who this god is and allows us to discover it is the same God as the God whose morality is followed by Judaism. An even more principled reading of Meiri suggests there are core components that constitute a religion—a basic recognition of God and a fundamental moral way of living, contributing to the overall elevation and transformation of the human person towards higher spiritual ideals (Katz 1961; Halbertal 2000).

Meiri would seem to provide an excellent foundation for recognizing Hinduism, not simply as beyond the charges of *avoda zarah* but also as a religion—that is, a method and process that achieves the goals and purposes common to all religions. Because Meiri is less often cited by later authorities than the previous option of permissibility of *Shituf* and because there have been so few attempts to articulate a Jewish view of Hinduism, we cannot identify a contemporary rabbinic discussion that applies Meiri's view to a consideration of Hinduism.

Nevertheless, within the framework of the Hindu-Jewish dialogue one prominent rabbi, Rabbi David Rosen, has made the appeal to Meiri as a means of validating Hinduism.

The moral argument is not entirely problem-free. While at face value Hinduism certainly upholds a moral life, and grounds it in a broader understanding of life and its relationship to the divine, how this grounding is achieved is particular to the Hindu philosophical approach and may be at odds with the revelation-based model that informs Meiri. More seriously, Hindu religious life includes various phenomena that may not match up to the ideals of morality known to Meiri, or to Abrahamic faiths as a whole. Here we come up against the difficulty of passing verdict on a large entity as broad and complex as Hinduism, both when considered across ages and when viewed in its contemporary diversity. To take one pointed example, might some tantric practices be at odds with a conventional Jewish morality? Might there be other practices, either involving ritualized sexual activity or in other ways at odds with Jewish morality, that might lead us to question the applicability of Meiri's principles? And even if that were the case, what would it reflect on? Would it reflect on "Hinduism" or on a more limited set of practices? While these questions do require further elaboration, as Jews develop a more nuanced appreciation of Hinduism, it does seem that Meiri's approach is very promising for developing a genuine pluralistic attitude that cuts through many of the typical objections that Jews might have to Hinduism, its forms of worship and view of God.

G. Leadership summits and declarations—achievements and challenges

The twenty-first century saw two unique summits between Hindu and Jewish religious leaders. The first was held in Delhi in 2007 and the second in Jerusalem in 2008. The summits were organized by the Chief Rabbinate of Israel, with the encouragement and facilitation of the Israeli foreign office, and the Hindu Dharma Acharya Sabha, a recently formed body that brings together the heads of many of India's leading schools and religious groups in an effort to develop a united Hindu voice on theoretical and public issues. The driving force behind these encounters was Swami Dayananda, who also founded the Hindu Dharma Acharya Sabha. In his quest to preserve Hindu identity, especially in the face of Christian proselytism, he was led to forge a partnership with Jewish leadership, perceiving deep commonalities between these two religions, especially with regard to their non-missionary nature and their common need to defend themselves against assaults on their integrity.

Before presenting the declarations of both summits, we should recognize the obvious and objective facts that may be more important than whatever was said, or not said, during those summits. The summits were a milestone in the very fact that they took place. They brought together high-ranking representatives of both religions who are recognized and who lent the summits a high degree of representativity, hence legitimacy. Perhaps even more significant than the fact that the summits took place is the fact that they took place in a way that was reciprocal,

even if dissemination and follow-up to the meeting lacked reciprocity (being stronger on the Hindu side).

Following is the text of the Delhi summit's concluding declaration:

The participants affirmed that:

1. Their respective traditions teach Faith in One Supreme Being who is the Ultimate Reality, who has created this world in its blessed diversity and who has communicated Divine ways of action for humanity for different peoples in different times and places.
2. The religious identities of both Jewish and Hindu communities are related to components of Faith, Scripture, Peoplehood, Culture, Religious Practices, Land and Language.
3. Hindus and Jews seek to maintain their respective heritage and pass it on to the succeeding generations, while living in respectful relations with other communities.
4. Neither seeks to proselytize, nor undermine or replace in any way the religious identities of other faith communities. They expect other communities to respect their religious identities and commitments, and condemn all activities that go against the sanctity of this mutual respect. Both the Hindu and Jewish traditions affirm the sanctity of life and aspire for a society in which all live in peace and harmony with one another. Accordingly they condemn all acts of violence in the name of any religion or against any religion.
5. The Jewish and Hindu communities are committed to the ancient traditions of Judaism and Hindu Dharma respectively, and have both, in their own ways, gone through the painful experiences of persecution, oppression and destruction. Therefore, they realize the need to educate the present and succeeding generations about their past, in order that they will make right efforts to promote religious harmony.
6. The representatives of the two faith communities recognize the need for understanding one another in terms of lifestyles, philosophy, religious symbols, culture, etc. They also recognize that they have to make themselves understood by other faith communities. They hope that through their bilateral initiatives, these needs would be met.
7. Because both traditions affirm the central importance of social responsibility for their societies and for the collective good of humanity, the participants pledged themselves to work together to help address the challenges of poverty, sickness and inequitable distribution of resources.

The areas of agreement can be divided into three categories: faith, identity and common action. Clause 1 discusses faith. It is the only clause to do so, and therefore should be seen as the condition that allows the other conclusions to follow. Clause 7 speaks of common action. Clauses 2–6 can be classified as expressing concerns on matters of identity. The core of the statement in terms of structure corresponds to its conceptual focus—identity. This emphasis is fully in accordance with the vision and purpose that led to the summit.

Clause 1 relies on the strategy of commonality as a basis for relationship and collaboration. This strategy informs the entire project, and we have to simply take note of the elements that were chosen to express this commonality. The most important one is the affirmation of faith in a supreme being who is creator and who communicates religious paths to different parts of humanity. Concerning this common ground of faith, we learn of the supreme being in two contexts—creation and revelation, or a milder form of it. Clause 1 says “communicated ways.” This may be a little less than “revelation” as understood in Judaism, and therefore an attempt to find common ground by using this phrase. Formulators of this statement are able to overlook nuances in Hindu understanding of creation or revelation in order to feature the fundamental commonalities they recognize between Judaism and Hinduism.

What the statement is really concerned about is identity. Clause 2 makes no meaningful point, other than to direct our attention to the domain of identity as central to religion, which however is quite a novelty in the realm of interfaith declarations. Clause 3, framed in terms of heritage, continues to address identitarian concerns, but affirming the interest of both groups to pass their tradition from generation to generation. Clause 4 identifies the common “enemy,” attempts at proselytization that undermine identity and the propagation of the religions. Judaism and Hinduism, both non-missionary religions, share the concerns for the stability of their community’s identity, in the face of threats from the outside.

The second part of Clause 4 seems slightly out of context and breaks the identitarian flow. As the central clause in the statement, it comes midway and expresses the peak expectations of the two communities. What is most important for the Hindus is the battle against proselytization. What is most important for the Jews is condemnation of violence. Hindus become partners in the ongoing attempt to fight terror and extremism through the medium of interreligious relations. Clauses 5 and 6 take the identitarian concerns into the domain of education. Commonality of historical suffering (victimhood) is coupled with commonality of commitment to one’s tradition. Both point to the importance of education within and making oneself understood outside. Education and better understanding by the other thus serve the mutual interest of both communities in successful propagation and continuity of their respective traditions.

An analysis of the real interests of the declaration thus suggests that preservation of identity, especially within the broader interreligious context, lies at its core. This allows us to identify what seems to me the most glaring omission, on the Jewish side, an omission that is a true failure of leadership and one that raises serious questions concerning the dialogue and its significance for the Jewish community. The statement focuses on issues of identity and expresses particular concern for the propagation of the faith within, in the face of encounters with other religions that would undermine identity and affiliation. It is formulated in India and signed by the Chief Rabbi of Israel. At the same time, literally tens of thousands of Israelis in India are exposed to Indian spiritual heritage. Jewish leadership has nothing to say about this! The real, on-the-ground encounter with Hinduism seems to be completely divorced from these declarations of identity and adherence to religion.

The ground covered by the second declaration, Jerusalem 2008, is basically the same as that covered by the first. Its emphases are largely the same, as are the

gaps and the issues that the declaration fails to address. Some novelties are introduced that can be classified under the rubric of clearing up misunderstandings and misrepresentations of Hinduism. These include reference to the Aryan invasion and the meaning of the swastika.

The second clause of the Jerusalem declaration is for many observers the most radical and most important clause in the declaration.

It is recognized that the One Supreme Being, both in its formless and manifest aspects, has been worshipped by Hindus over the millennia. This does not mean that Hindus worship “gods” and “idols”. The Hindu relates only to only to the One Supreme Being when he/she prays to a particular manifestation.

The first declaration already affirmed belief in one supreme being. The second declaration takes this a step further. It clarifies that Hindus do not worship gods or idols, and that they worship the supreme being alone. Hindu participants have taken great pride in this clause, and seen in it one of the major achievements of the summit. In an article in the *New Indian Express*, Swami Dayananda himself describes the meeting and its achievements:

The Jerusalem meet concluded with a landmark declaration that Hindus worship “one supreme being” and are not really idolatrous.

The implications of this are profound in content and far-reaching in effect. Judaism was born of the complete repudiation of idol-worship and the rabbinic literature abounds with denunciation of idolatry in an entire tractate of the Talmud devoted to this.

The importance of this issue in the Jewish and other Abrahamic traditions cannot be overstated. Since its first encounter with these religions, due to their incomplete understanding of its Sastras, Hinduism has been perceived by them as idolatrous and promoting many gods, says Swami Dayananda Saraswathi.

The Hindus have, for centuries, experienced the extremely violent consequences of this wrong perception.

The historic declaration made at the Hindu-Jewish Summit at Jerusalem on 18 February, 2008 sets at rest the wrong notion that Hinduism is idolatrous...

The Jewish leaders, in so many words, owned their perception of the Hindu tradition as erroneous and came up with the declaration which the Hindu delegation could happily accept. This establishes that honest and bold dialogue can completely reverse wrong views and erroneous perceptions held over millennia.

It emphasises that leaders of every religion need to be informed about the basics, vision and beliefs of other religious traditions, says Swami Dayananda Saraswathi. (*New Indian Express*, March 9, 2008)

Swami Dayananda presents Clause 2 as the great achievement of the meeting. He recognizes that it goes to the core of the Jewish-Hindu relationship and

considers that it sufficiently addresses the problem. It puts to rest the charges that Hindus are idolatrous. Whether the summit really achieved what Swami Dayananda claims it did is to a certain extent a matter of expectations and definitions. To the extent that the purpose of the summit was to clear up misunderstandings and improve perception of Hindus, he is probably right. Proceedings of the meeting do suggest a change in perception and better understanding. The statement does have the potential to redress perceptions. The Jewish perception, however, may not be identical to that expressed by Swami Dayananda. The rabbis never affirmed Hinduism as not *avoda zarah* or that Jews and Hindus worshipped the “same God.” Recognition of the same one supreme being is not necessarily the same as affirming that Judaism and Hinduism believe in the same God. The overlap between the two statements is partial, and identifying them is misleading. Even if one recognizes that Jews and Hindus worship the same God, this does not necessarily mean that the problem of *avoda zarah* is resolved. Therefore, even if one accepts that Jews and Hindus believe in the same God, this does not necessarily resolve the problem of *avoda zarah*. What is at stake is precisely the distinction between the Hindu concerns—explaining the nature of their faith, and the Jewish concerns—applying the category of *avoda zarah*. Success in the former cannot automatically be translated into success in the latter.

The gap between how the meeting is viewed by its initiator and how I suggest members of the rabbinate would actually view it is a sign of the gaps in perspective and the asymmetry in the expectations and importance attributed to the meeting. This was primarily a meeting for Hindus, serving a largely Hindu agenda. This fact is reflected in the afterlife of the meeting and in the attention it received in the press and on the internet. The Chief Rabbinate of Israel never went public with the meeting, and its constituency was not made aware of either the real or the imagined breakthroughs of the meeting. The declaration was neither translated into Hebrew nor posted to its website. Within the Jewish community, its impact was limited to a small number of specialists who are interested in Jewish-Hindu relations or in interreligious relations in general. On the Hindu side, we find both declarations posted to the Hindu Dharma site and receiving significant attention from the press.

Diplomatic meetings are not the stuff of religious discourse, but they do provide important symbols and they can launch important movements. Declarations stand outside traditional Jewish discourse and therefore have little impact within traditional Jewish circles and institutions. At the same time, the meetings provide important symbols, and these can help drive other processes. The great emphasis of both summits was on the need for continuing education. The importance and success of the summits should thus be weighed as much in terms of education as in terms of either diplomacy or theology. In educational terms, they provided an opportunity for participants on both sides to learn and helped dispel some important misunderstanding concerning Hinduism. They created resources, including statements, that are worthy of study. But above all, they created the drive and impetus for further study. One participant, Rabbi Daniel Sperber, has internalized the message of the summits and gone on to author a still unpublished work titled *The Halachic Status of Hinduism: Is Hinduism Idolatrous? A Jewish Legal Inquiry* (Sperber forthcoming). His

line of thinking conforms to how Hindus present Hinduism and therefore removes Hinduism from the pale of *avoda zarah*.

H. Judaism and Hinduism: the future of a relationship

Reflecting on the future of a relationship grows out of description of past and present. However, where the descriptive task relies on data—whether scholarly research or historical and sociological data—reflection on the future of a relationship draws on two forces: (a) identification of existing or established patterns and extending them to a view of the future; and (b) a vision of the future that is expressive of the worldview and values of the person undertaking the reflection. Future-oriented reflections are perforce more subjective and say as much about the author as they do about the imagined future of a field.

Based on the above description, I would like to suggest three broad areas for the advancement of mutual knowledge and the relationship of Judaism and Hinduism. Each of these is broken down further into sub-areas. The three broad areas are reciprocity, commonality and challenges to the relationship.

Reciprocity

Can we speak of reciprocity in mutual religious recognition? The following talking points suggest several difficulties in this regard.

1. Reciprocity of recognition as a distinct religion. Jews for the most part are aware of the fact that there is a religious tradition(s) that is particular to India and that is commonly referred to as Hinduism. Jews are accustomed to being recognized as a distinct faith community, following two millennia of living in the shadow of Christianity and Islam. It may therefore come as a surprise to learn that in many ways, Judaism is not fully recognized in Indian public consciousness as a distinct religious tradition. With the improvement in political relations and the high adulation that Israel enjoys in popular Indian culture, this is slowly changing. However, the very issue of knowing Judaism's distinctiveness and recognizing it as such is still one that must be addressed.
2. Reciprocity of interest. Perhaps as an extension of the previous point, one notes a lack of reciprocity in mutual interest. Israelis are fascinated by Indian culture. Israeli literature features India as a site for reflection and imagination for the better part of the twentieth century. Opening the gates of India through diplomatic relations has led to a flood of Israeli visitors to India. Even if many of them go there for circumstantial reasons, there is a significant attraction to India that finds expression in mass travel. No parallel process exists. Indian travel to Israel is limited to business and study (and for Christians for pilgrimage as well). There is no parallel fascination with Jewish or Israeli culture.
3. Reciprocity of mutual learning. As a consequence of the previous two points, we note total lack of reciprocity in academic studies. Indian studies and the study

of Hinduism have a place in just about all major Israeli universities. By contrast, there is not a single chair in Judaism in the entire subcontinent. In introducing a book called *Karmic Passages*, a work that features the academic achievements of Israeli academics on things Indian, then Indian ambassador to Israel, Arun Singh, notes that Israel is probably the only country in the world where academic studies are the follow-up to in-person exposure to Indian culture, experienced by Israelis through their travels. There is no similar tradition of Hindus visiting Israel which would provide feeders for the academy. Thus, lack of reciprocity extends to academic study, teaching and research. India is important for Israeli intellectual life. The reverse is not true.

Commonality

Within the context of world religions, several suggestions have been made for fundamental similarities between Judaism and Hinduism. One scholar of religion, Barbara Holdrege, has suggested several features that make these two communities similar—learning-based, emphasizing action over belief (orthopraxy), embodiment in an ethnic community and being non-missionary (Holdrege 1999). In reflecting on the future of the relationship, the following points come to mind.

4. Commonality of foundational teachings. While all religions share in fundamental moral teachings (consider the emblematic golden rule), there are teachings of greater specificity that are shared between some traditions and not others. This has been explored in the emerging field of Hindu-Judaism studies, and the most recent contributions of Theodor and Greenberg (2018), as well as the book-length reflections of Brill (2020), further demonstrate the great promise in this area of study. We are, however, still at an early stage of study and discovery of such commonalities. More specifically, the field has yet to establish how much of what we find is due to historical influence and how much is an expression of commonalities in the spiritual life and in spiritual experience. Idel (1988) has surmised that Hinduism has played a significant role in the evolution of Kabbalah. Much work remains to be done in establishing the scope and nature of parallels in teaching between the religions or sub-traditions within them.
5. The centrality of spirituality. Swami Vivekananda famously contrasted spiritual India with the material West (Goshen-Gottstein 2016a, 63). For many this rings true. One might consider the rush of Israelis to India as partly justifying this view. Yet it must be reconsidered in the present context. Is Judaism part of the West? Can it really be presented as materialist? And for that matter, can India today really be presented as “spiritual”? The shock of the first-time visitor to India, who comes with some spiritual expectation and discovers the “real” India, suggests the opposite.

There is a more balanced way of relating to spirituality. Israel and India are ancient cultures for whom the spiritual and religious life are central. This centrality has framed their history and has given birth to other religions that have spread beyond their geographic bounds (notably Christianity and Buddhism). Both continue to aspire to spiritual ideals. Both struggle to realize the challenges of spirituality in the face of the challenges of today's world. Secularization, technology, exposure to external cultures and ideologies, the challenges of transmitting tradition—these challenges are common to both nations and both cultures. The encounter between these two religious cultures is a meeting point, on both sides, of classic spiritual aspirations and contemporary realities. This recognition opens the way to sharing survival strategies, educational lessons and a vision that could be common to both traditions.

6. The commonality of God. Can we go beyond affirmation of “spirituality” to affirmation of belief in a common God? This is one of the biggest challenges facing these two religious cultures. The discussions of the Chief Rabbinate and Hindu leaders was an important moment in the process. The process, however, is far from completed. Goshen-Gottstein (2016b) is a book-length attempt to engage the question. The question also comes up in significant ways in Theodor and Greenberg (2018) and in Brill (2020). Much more has to be done in order to affirm commonality of belief in God. These efforts involve Jewish theological reflection, research data among Hindu believers, consideration of educational initiatives on the Hindu side, and above all much more sharing and dialogue. Cultures that have been estranged for millennia cannot close gaps in understanding in a matter of years, or even decades.

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MYTHS AND CARVINGS

by Ove Bruun Jørgensen

With the development of archeology over the last 150 years, we have managed to form an approximate idea of parts of the material life in Nordic antiquity based on the finds made, and with the help of the history of religion in other parts of the world and with the help of comparative ethnology has come a long way in an interpretation that can confirm that the hunters and farmers of the past lived daily life with magical and religious notions. But our impressions of these performances are only mediocre and purely sporadic. We have always lacked concrete information about which myths the religious thoughts revolved around. Here I will briefly present the first preliminary results of my studies carried out so far of a possible coincidence between the motif combinations of certain Nordic, non-Arctic petroglyphs with the Mediterranean mythical world, represented by the contemporary Ugaritic myths.

This study would not have been necessary if the Bronze Age people had left written sources that told about their religious beliefs, but this material is still totally lacking north of the Alps. We only have the material remains in the form of fixed monuments of the past, grave finds, ornamentation and figurines; and then we have the visual art that we call rock-carvings.

There is no space here to talk much about the iconographic research of the rock carvings to date. With his »Hållristningar och Kultbruk«, 1926-27, Oscar Almgren represents the biggest attempt to date to penetrate the secrets of this pictorial world with the help of religious history and folk memories from large parts of Europe, Asia and North Africa. . Oscar Almgren writes 3 years before the first Ugaritic clay tablets with the Canaanite (Syrian-Phoenician) myths emerge from the ground in Ras Shamra, and he is therefore not to blame for the fact that this material is missing in his production; p. 204 he mentions Sven Nilsson's theory (1) that the Baal cult

in the Nordic Bronze Age was introduced by Phoenician colonists, but does not go into the matter further. Åke Ohlmarks has attempted an interpretation based on Norse mythology (2).

PV Glob is the first, to my knowledge, to make use of the Ugaritic manuscripts to illuminate individual motifs on the rock carvings in »Hellerist-ninger i Danmark« and in »Højfolket« (3). I used these books when I was working on setting up a petroglyph exhibition, organized by Histo-

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risk Society for Holbæk County in 1972, observed that some of the hanging motifs from Bohuslän bore a surprising resemblance to scenes from the Ugaritic myths that I knew from my Old Testament studies. It was Glob's reference to the Ugaritic myths that set me off on a renewed study of the texts of the myths and the new for me study of the rock carvings.

THE UGARITIAN TEXTS

In 1929 and in the years leading up to the Second World War, the French archaeologist Claude FA Schaeffer (4) excavated in northern Syria at Ras Shamra parts of a city and gathered ice around a princely palace with some temples. The most decisive find was a large number of described clay tablets, which showed that the site had been an international trading city. Several of the ancient languages were represented in the extensive material, which consisted of literary texts, letters, as well as texts relating to trade and seafaring. The part of the find that attracted the most attention was a literature in Ugaritic, a northern Canaanite dialect of classical Hebrew. When deciphering the alphabetic cuneiform writing, it turned out that most of this literature was myths from the Canaanite Baal religion, which was especially known from the prophets of the Old Testament.

The texts were written down between 1400 and 1350 BC. but there can be no doubt that the solid, elaborate poetic form of the texts must point back to the fact that the substance of the myths goes much further back in time, as the parallels of the content to the Babylonian and Sumerian world of myth make clear.

The action in the part of the Ba'al myth that is relevant for the interpretation of the following rock carving examples is briefly the following: The fertility god BA'AL has defeated the chaos god YAM and obtained a temple for himself after a dispute with the chief god EL. The death god MOT then demands BA'AL's visit to the underworld. Reluctantly, BA'AL complies with the demand. Before that, he copulates with a heifer. BA'AL's sister and beloved ANAT, daughter of EL asks the servants GUPN and UGAR to find the dead BA'AL. They find him on the beach of death.

ANAT comes to mourn him. The sun goddess SHAPASH helps her with the burial on the mountain SAPON. EL asks his wife ATHI-RAT for one of her sons to be king instead of BAAL. ATHTAR besti-

gives in vain the throne of BA'AL. ANAT avenges BA'AL by killing and dismembering MOT. BA'AL is resurrected, he fights an equal revenge battle with MOT, and ANAT and BA'AL unite on SAPON.

There has been much disagreement in research about the "place in life" of the Ugaritic myths. It should only be briefly mentioned here that the first translator of the myth material Ch. Virolleaud spoke of »poesie phenicienne«, GR Driver, Eissfeldt and others. about "legends" or "myths". Johs. Pedersen writes: »We have to do

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with a cultdrama, which offers at once a myth and a ritual, what happens in the cult being identical with what happened in the primeval time or eter-nity« (5).

The space here does not allow a greater description of the research into the myths' "place in life" or their relationship to the Old Testament, in which direction most of the research so far has gone. But it is the current opinion of most researchers that the myths belong in a religious world, where it was about gods and humans together making sure that nature was kept going, that sowing and harvesting, harvest and death found their natural place in the cycle of the year and in the cycle of life, and that the forces of chaos which would divide the orderly world were held at bay, so that creation which had succeeded chaos would not be overcome by chaos again.

We are therefore faced with some texts that reveal themselves as expressions of a conceptual world that was contemporary in the Bronze Age in the Near East and at the same time as the older periods of the Nordic Bronze Age. Did this world of concepts spread with the new craft, or did it simply meet with thought processes it was related to? It will have to stand until better sources are at our disposal. Here we need only explain some coincidences between texts and images, which in some respects are as striking as the coincidence of the period's taste in ornamentation has been established for the European and Far-Asian worlds.

THE METHOD

In the existing literature on rock carving interpretation, I missed religious historical and iconographical systematics. The previous research into the contents of the carvings distinguished between sun cult, death cult and fertility cult in the Bronze Age (6). Historically, this cannot be done.

Furthermore, I missed a sharp distinction between the exact picture description and the substantive interpretation.

PJ Riis (7) highlights Sophus Miller's and A. Furumark's demand that, before interpreting the real content of an image, one begins with a formal interpretation, a detailed description. He writes: »Sophus Muller and after him Furumark called it a formal interpretation if an image is described as one

man with a hammer, but a real one when you say it's Thor'. I agree with PJ Riis that this must still be a basic principle in all image interpretation where we are faced with images without explanatory text.

K. Friis Johansen has followed these principles in his: *The Iliad in early Greek Art* (8), in his interpretation of the Greek vase paintings. K. Friis Johansen writes on p. 12 about the heroic epic that it "has exerted an even significant inspiring and image-forming influence on archaic art" and "it is not only apparent in subject correspondences of such a nature that the twenty-

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partly presupposes knowledge of the epic versions of the stories on the part of the artists, but also features of a more general nature, which endows the production with an epic colouring'. And on p. 15 he writes that "archaic art, which is strongly tied to tradition" has a "tendency to repeat the same type of image or the same compositional scheme over and over again. K. Friis Johansen will "analyze the influences from the Iliad which are demonstrable in early Greek art and test their value as evidence of knowledge of the poem". P. 19 he writes: "It is about compiling the image material that can be considered with the greatest possible completeness. Not just all compositions created from specific episodes in the Iliad, but every pictorial work in general that in one way or another reveals inspiration from there, is of importance to us'.

And he talks on the same page about "fixed image types that are used as standing formulas for certain frequently occurring situations".

Taken as a whole, these quotes from PJ Riis and K. Friis Johansen provide the principles for the present work as well. As in the vase paintings, there is a tendency in the petroglyphs to repeat the same type of image and the same compositional scheme again and again. It both helps one on the track and confirms that there must be a coincidence, not least when there are features of a special kind both in single motifs and motif compositions.

But there is the very significant difference that K. Friis Johansen in his interpretation work has some guidance in that there are personal names on some image surfaces that can help the interpretation. With our knowledge of the language, nothing similar has yet been found on the petroglyphs.

Furthermore, there is the difference that we do not have the Ugaritic myths in their entirety. There are large gaps in the myth tableaux, but there is sufficient material for one to form a general idea of the fore-lobe of the myth-action or the progress of the cult action. When the Baal myth is heard in the scope that we know it up to now, one will, as in the relationship between the events of the Iliad and the Greek vase images, be able to recognize the myth both in fragments and in contexts on certain rock carving surfaces, not only in individual motifs, but in motif combinations that form courses of action. With K.

Friis Johansen, I must - with a paraphrase of the quote from p. 12 - say that there are "suggestive correspondences of such a nature" that some of the rock carving images clearly presuppose the artist's knowledge of the myth, parts of it or strong spillovers of the one in the artist's own re-

givings.

As I said, there are gaps in the myth traditions, where we sometimes lack a single connecting act, but the gaps in the written material of the myth tradition must not tempt us to say that then there must be something in the gaps that we cannot now understand the roasts. The absence of a source must never tempt such interpretations. What remains of a roast, when we have consumed its motifs and motif combinations, which are in harmony with the myth, we must leave until new sources come forward.

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Since we do not know what the Nordic Bronze Age people called their gods, in the following I use the Ugaritic names for the sake of clarity.

The work will now consist of first a formal interpretation of individual motifs and then a real interpretation in relation to the myth material with all the individual features that are in the motif. Where this motif is part of a combination of motifs which are found to coincide with a situation from the myth, this will further support the real interpretation. Furthermore, a number of motifs and motif combinations will be able to form courses of action. Here it will become clear how large parts of the myth have been depicted and which individual events have been omitted.

It can often happen that the composition is so tight that we can have the main characters of a myth lined up in positions facing each other without any actual action being depicted, but lined up in such a way that by using the image as a "reference image" in the condensed line-up can tell the action. The juxtaposition of the persons in their special positions within the picture surface becomes immediately understandable by collectively giving a compressed expression for the mythical action or for the progress of the cult action. We can see them as costumed actors, facing the applause, positioned on the stage, as they belong together in the action.

So far, the texts have been translated with a side glance at Old Testament research, which in some places, as I will mention, has turned into an interpreted translation. I have therefore found it necessary to translate the texts myself, and it is this translation that will be quoted below.

The textual basis is GR Driver: Canaanite Myths and Legends, Edinburgh, 1956 (1971), which accommodates most readings. The text references coincide with Drivers. To check the text, the following is used: Corpus des Tablettes en Cuneiformes Alphabétiques, découvertes à Ras Shamra — Ugarit de 1929 à 1939, par Andrée Herdner, Mission de Ras Shamra Tome X, I (Texte) et II (Figures et Planches) Paris 1963 (Bibliothèque Archéologique et Historique Vol. 79 I and II).

INTERPRETATION ATTEMPT

My attempts at interpretation must begin with the large petroglyph

Vitlycke, Bohuslän, named like the subsequent carvings according to the inventory of the Swedish Riksantikvarämbete: Tanum sn. (socken) no. 1, Vit-lycke 14. Here, on one and the same surface, I have so far found the most motifs and combinations of motifs, even entire courses of action, which coincide with the myths.

Now the action will be described as a cartoon:

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Yy Life:

Motive no. 1. (fig. 1)

Formal interpretation: Somewhat to the left of the center of the picture surface we find a phallic person with a large nose, a sword equipped with a winged scabbard and extremely long arms with no indicated hands. Apart from the arms, the person is deeply cut. When it rains, water from a natural earth-filled basin above the rock runs down both ends of his arms, as does a streak down his back. This is not due to any artificial fracture of the rock, the surroundings of which do not appear to have been used as a quarry. A ship can be seen under each end of the arms.

Real interpretation: The figure is a god, the raised phallus must refer him to a fertility religion — his long arms must be an expression of great power.

In the myth SHAGAR and SHALIM, which clearly appears as a ritual, it is mentioned about the supreme god EL in E. 1. L. 33b-R ii L. 1 : (9)

El's hand (10) became as long as the sea

and El's hand as the river (the stream)

El's hand was stretched out, long as the sea

and El's hand as the river, El takes two handfuls ((of water)).

It is immediately heard that the poetic parallelism is similar in form to that which we know from Hebrew poetry; here the same thing is said in 4 almost identical ways. The closest parallel from the Old Testament is Psalm 72:8: "From sea to sea he shall rule, from the river to the ends of the earth" (11). The border designation "from sea to sea" may refer back to Babylonian language, which expresses the notion that the earth is everywhere surrounded by water, which is a drawing of the Babylonian worldview on a cuneiform tablet from ca. 600 BC shows (12).

If we now transfer this to the phallic figure with the long arms, we cannot get a better picture of the time's conception of the great god, whose power reaches from sea to sea, if indeed we dare to interpret the ships under the outermost of his arms as a symbol on the sea, or the shore, where the ships lie half in water and half on land. It will later appear on other carvings, where the motifs coincide, that some of the ships must mean water, while the slabs in several cases can be perceived as a mini-landscape in which the action takes place. Here at Vitlycke 14, we have already seen that the water flows in certain lines down the cliff.

The mini-landscape is clear in several carvings and consists of dry land and flowing or sometimes stagnant water, so that the depicted action takes place in a "landscape" that corresponds to the place of the action.

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It is perhaps most obvious on Tanum sn. no. 422, Kalleby 1°, Västergård (p. 119), where the truly interpreted bride and groom stand with their feet in water, when, during a rainstorm, water flows from a higher lying basin into the strip of shed above which the figures are carved, and it can be seen also that the cut-in ships turn their keels towards each other and towards this scour strip, as one would primitively draw the scene without perspective. The carvings are generally drawn without perspective.

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Motive no. 2. (fig. 2)

Formal interpretation: To the left of the figure with the long arms comes a tall, long-necked, phallic figure armed with a sword with a winged dupshu towards his right arm. The tall figure is followed by some small figures with more or less outstretched arms. The number is difficult to determine, but it appears that there must be 7. There are 6 distinct figures and a faint fragment of the seventh. All the small figures are faintly carved into the smooth rock, which is unfortunately not smoothed just by the ice, but also by children's sledding on flat stones down the rock in summer and winter. The presumption that what we lack has been polished off is reinforced by the fact that the number 7 also exists in others

places where a certain marked figure "progresses with consequence" (13).

Real interpretation: In the Ba'al myth we read: BA'AL I* v L. 1-25 (14).

---- (an unknown number of lines are missing)

----- the victorious

[BA'AL] - - nose smells you ----- the
throat of a calf

— — I will put (you) in a hole belonging to
the earth gods and you take your cloud,
your wind, your bucket

your rain — with you, your seven
servants, your eight boars

with you PIDRYA, the dew-daughter

with you TALIYA, the shower-daughter. As

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In the myth, BA'AL has now yielded to the death god MO T's invitation to visit him in the underworld. I interpret the tall figure as the god of rain, thunder and wind, who here meets his annual doom when the drought begins in the spring in the Middle East and perhaps here in the Bronze Age. We only see his 7 servants. The 8 boars must be understood as a parallelism to the 7 servants. The number 8 must be understood as inclusive arithmetic, a phenomenon that is common in Semitic literature. Cf. 1 Samuel 16, 10-11, where Isaiah lists his 7 sons, but David also has! (15). The Dug-daughter and the Byge-daughter are not seen either, unless we venture a real interpretation of a pair of non-phallic figures floating, the large one behind, the small one in front of BA'AL.

For now we have two motifs, the god EL before whose face most actions take place, and the god BA'AL who goes to his death. Seen and described formally separately, these motifs could mean anything, but seen together a composition begins to emerge.

The text continues:

11 Yes

12 you reach your face safely against the rock

13 full of caves (graves). Raise the rock on ((your)) ((two))

hands,

14 forest up on (your) two palms and descend into

15 the house of the underworld (in) the earth. You are counted among them,

16 that descends into the earth, you shall know nothingness,

17 when you are dead. (It) heard ALIJAN BA'AL.

It is still the death god MOT who speaks. In the image of the large figure, a connection is seen between his feet. Is it a chain that means he can't escape? In BA'AL I* ii L. 12 BA'AL says to MOT: you are your servant (slave) and yours forever'. Another real interpretation, which I have heard, says that the seven bring forth or push forward an image of a god on foot, i.e. the connection between the feet is actually interpreted as the foundation of the image of the god. This interpretation could certainly also fit, since what is actually described is the performance of a cult drama that we see outlined. It becomes even clearer when the next motif is added to the composition.

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Motive no. 3. (fig. 3)

Formal interpretation: On the far right of the left "hand" of the long-armed figure, a phallic figure armed with a sword is seen in close connection with the back of a four-legged animal, its tail is raised; the phallus of the human figure is in contact with the animal, and there is a connection between the upper body of the figure across the animal's curved back almost to its neck.

Real interpretation: There can be no doubt that copulation takes place here between a man and an animal, as we also find it on Tanum sn. no.

160, Hoghem 23 in a similar pictorial context, also on Skee sn. no. 22, Lille Massleberg 1'A, as well as a few other places where the context has not yet been clarified, e.g. Tanum sn. no. 269, Varlös 12,

Tanum no. 450, Lille Arendal 3*III and Botna st. no. 88, Kallsången.

Furthermore, the motif is found on a loose slab from a mound (A,1) from Ljungrum soc-ken, now in Jönköping museum. Hellen belongs to a tomb from the II-IV period, where it was part of a system of stones arranged in 2 concentric circles. On a third of the inner row's obliquely edged, hewn stones, there were stone carvings, with e.g. this scene and hunting scenes (16).

But at Vitlycke 1%, Hoghem 23 and Lille Massleberg 1'A, the copulation scene is in such a coincidence with the myth that it must illustrate the following text with continuation in line:

18 He loved a heifer on the ((ground) of death), a cow 19 on the beach, (on) the beach of death. He was lying

20 with her seventy-seven (times)

21 she was climbed eighty-eight (times)

Flemming Friis Hvidberg points out that "it is not surprising that this love scene takes place just as Alijan Baal descends into the realm of the dead." Adonis' wedding bed is also his bier, as we know from Te-okrit's depiction (Idyll. XV)' (17). The Egyptian myth of Osiris also has parallels to this (18-19).

However, it is not everywhere on the carvings that this meeting between BA'-AL and ANAT, BA'AL's female counterpart, his wife and, according to Oriental custom, also his sister, is depicted as a man-animal copulation. On e.g.

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Tanum sn. no. 422, Kalleby 1° (p. 119), according to the pictorial context, one must see the same scene as here, performed by the man and woman standing with their legs in the water strip. More on this later in the interpretation of this helle.

In the myth, BA'AL is depicted sometimes as a bull, sometimes in human form. It should therefore come as no surprise that in the myth of this place we see him as a man in relation to the heifer. Arvid S. Kapelrud says that BA'AL appears here in ok-six form (20), but there is nothing in the quoted lines that reminds us of this.

When the text is heard, one immediately perceives what this image shows, as BA'AL is not referred to as a bull in the preceding, and I am just about to say that the images in particular confirm that the text can be read as it says (!) C.

H. Gordon perceives the depicted scene in the same way and calls it »be-stiality« (21). One cannot make a moral consideration of the text.

Only a few have been outraged by Leda with the Swan. I believe that the text is untouchable, and any interpretation other than the literal one is to escape from the image of the myth, as a part of the fertility-religious conceptual world, which these images bear the stamp of. And the scene can very well be thought of as played out

the place of worship. The Jews must have experienced this, as prohibitions against dealing with animals (bestiality) can be read in the Moss Law, e.g. in Leviticus 18, 23-24, with the important addition that the people (Israel) must not act like the people who are now driven away (the Canaanites).

The scene takes place on the "beach of death" (22), which also in the following, especially under motive no. 5, will be the designation for the place where important parts of the cult drama take place.

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Motive no. 4. (fig. 4)

Formal interpretation: To the left of the copulation scene we now see the much disputed image of a circle with a horned animal head with front body to the left and like some lines down above the circle, finished at the top with a bend-

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ning with a button pa. In the painting, which was carried out on behalf of the Riksantikvar office by engineer Torsten Högberg, Tanumshede, after careful rock analysis in 1975, the lines and the bud have become a complete figure with two legs and a right arm. The figure straddles the remaining part of the animal's body, which is indicated by a line. Precisely the rear body of the animal has been the subject of various formal interpretations, but due to the painting, which naturally took place for the sake of the many visitors to the famous cave, it is currently not possible to analyze the rock face objectively, not even with side light, who will be disturbed by the painting, which can be seen in an excellent picture by Pehr Hasselrot (23). The wear and tear is probably also to blame for the fact that the roasting does not appear quite clearly, or perhaps it was never finished. It is also an open question whether the chopping was done all at once. After all, my own rubbing image on thin patterned paper with carbon color shows a motif that coincides with most of Torsten Högberg's op-painting, so that the formal interpretation must stand, that the image shows the front body of a horned animal with a foreleg, the rest of body in line, part of body within upper third of circle stroke and above hind body, with both legs visible along animal's flank, a non-phallic human figure with crooked erect right arm, head almost button-shaped. In my rubbing image, perhaps a stub of a downward-facing left arm can be seen parallel to a scour stripe. Whether there are bits of a ponytail hairstyle to the right of

the head must not be able to say. The rubbing image suggests dents in the edges of the scour strip leg.

Real interpretation: The image depicts a woman giving birth to a bull, the circle is an oversized birth opening. One could be tempted to ask how to draw this without perspective in a different way and with emphasis on the completely improbable in the situation?

The text continues to sound out of line

22 and she conceived and gave birth to a male child 23 AL [IAN B]
A*AL clothe him 24 in [his] garment [and
E] L not seek 25 (y) [-] oof[- +] to his breast (hereafter the
column is missing approx. 11 lines)

One could now object that the text does not speak of ANAT feeding a bull, but that she gives birth to a boy. Here we encounter a problem with the very sequence of events that the Baal myth tells. The chronology of the progress of the narrative is so problematic that there is a difference in the order in which the researchers put the found clay tablets, which unfortunately have not been found in chronological order (24). But if we now follow Virolleaud's 1st order, the myth ends with plate IV, where BA'AL has risen from his grave, and ANAT must meet him up in the mountains. Before that she looks at the bull, and ATHIRAT

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speaks to ANAT that she will become pregnant with a calf, an ox, — and a cow, and in BAAL IV iii L. 19 we read:

((She (ANAT in L. 9 and 17) gives birth)) to a bull, another bull to BA-AL (25).

The text is somewhat fragmented, but with the help of the context, Virolleaud's textual conjectures make the right sense, not least when we read the conclusion L. 35-37 (26), where ANAT speaks:

35 "A bull is born for BAAL 36 a wild bull
for the cloud driver" 37 The victorious lord
BA'AL rejoiced.

I am of opinion that the text of BA'AL I* v L. 22 foreshadows what will happen of joyful things when BA'AL returns to earth; on the same

somehow, the myth or perhaps rather the spillover that has occurred in Bohus loan, has led to placing the birth of the bull here. Since I do not think that one should interpret the scene as BA'AL in the form of a bull being placed in the cave of the earth-gods by ANAT, but in the form of a man, as happens in BA'AL I in L 17-18, which happens according to the internal chronology of the drama. But the possibility is present for this interpretation, even if the bull in the picture is too alive for me to imagine a dead one. In "tablet 18.148" found in the Ugarit palace's "cour V" in the oven during the 1954-55 excavation campaign, the text is divided into paragraphs, in each of which an animal is mentioned, accompanied by a god's name. Thus the young bull is equated with BA'AL and the horse with Astarte (ATHIRAT) (27).

In the myth, BA'AL is now gone in the realm of MOT, in the realm of death. His beloved ANAT is looking for him everywhere. EL is told by the servant couple GUPN and UGAR that ALIJAN (the victorious lord) BA'AL has been found on the "beach of death."

We now read on in BA'AL I* vi (28) (about 3 lines of the beginning are missing).

3 ---we've been around

4 ----- for you absence
of harvest (misgrowth) (?). We two arrive at a lovely place, the
ground of death at a lovely place, the field, the
beach of death we two arrive, at the place where BA'AL
had fallen

9 to the ground. Dead is ALIJAN BA'AL

10 perished is the prince, the lord of the earth.

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EL then mourns his son's death in oriental fashion.

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Motive no. 5. (fig. 5)

Formal interpretation: A long-necked figure without arms with sword, scrotum and phallus lies horizontally under the long-armed figure's left arm during the copulation scene, the feet hitting a ship. Behind the figure a non-phallic figure with a ponytail hairdo with one arm extended over the reclining person's head and one arm pointing towards his head. In front of the body, two vertical cuts can be seen, above the upturned heel the remains of a bowl pit.

Real interpretation: Here is the single motif, which, together with the ones just described, is my best indication that the action of the Baal myth is represented or is present in a strong and almost correct transmission.

We read in the same column:

28 To the shore's heart, she came to a lovely place,

29 to the shore of death, the grassy beach

30 the [beach] of death, she came to the place where BA'AL had fallen

31 to the ground; she tore the garment, her double linen undergarment.

The motif must show what the lines say, that ANAT finds his dead lover on the "beach of death", symbolized by the ship under EL's arm, which "reaches from sea to sea". Here lies the dead fertility god with his characteristics of fertility more strongly marked than in many other places. His wife is seen at the dead man's head in a position that is something between kneeling and squatting, hunched over with both arms stretched helplessly towards the dead man's face, with her head bowed as one might imagine sitting by a dead body. The poem depicts her grief by telling that she tears her clothes in oriental fashion (L. 31), and in BA'AL I in L. 1-6 she tears her face. Whether the strongly marked nudity has anything to do with the tearing of the clothes must be left unsaid, but nevertheless gently hinted at.

Here, too, there is a parallel to the cult of Isis. In a text, "The teacher of the gods from Mem-phis" we read: "Nephtys and Isis without delay, because Osiris had drowned in its waters."

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As Isis and Nephtys looked out, they caught sight of him and were alarmed at him. But Horus ordered Isis and Nephthys to seize Osiris without delay and prevent him from drowning' (29). They seize him, and he is buried in the royal castle on the north side of the land he had reached. In Plutarch's version of the Egyptian myths, the dead Osiris drifts ashore at Byblos (30).

These parallels to the Egyptian world of myth are not so strange, since the Baal myth appears in Egypt already in the time of Thutmosis I (1530-20 BC), even during the Hyksos invasion in the 18th century BC. (31).

Who influenced who in the Orient regarding the writing down of these myths, this is not the place to decide, but these parallels are merely mentioned as a further example of how the Baal myth has been spread.

But back to the grieving woman. In front of her body, she has two vertical lines that curve slightly towards each other at the ends. They have only recently been observed as choppy lines and were immediately interpreted by local residents as a sign of pregnancy. Mask, it should rather be immediately interpreted as a vulva symbol. I have not found any Ugaritic allusions to ANA T's vulva, but in Sumerian literature you will be able to read that the Sumerian goddess INANA sings of her vulva (32). From here it is not far to interpret it as a sign of pregnancy, when one version of the myth expects her to be pregnant with a bull until BA'AL returns. A similar sign can be seen on the figure mirrored in relation to the Vitlycke girl on the very damaged slab, Tanum sn. No. 406, Kalleby A and B, Soldattorpet. This carving also reflects some of the motifs, but more on this in a later context.

In INANAS's poems it also reads: »Sweet Earth, the fecund cow was im-pregnated with the rich semen of heaven« (33). With this further parallel from one of ANAT's ancestors in the Middle East, it can be said that the vulva symbol, interpreted in reality, is in excellent connection with the idea that the goddess at this place on Vitlycke is pregnant with her bull.

The following tablet of the Baal myth is denoted by »I« and is placed by most researchers in order after »I*«. In board »I« we experience ANAT's terrible grief. She tears her face and cries out her lament. The sun goddess SHAPASH comes to her, lifts BA'AL's body onto ANAT's shoulders, and ANAT buries him on Mount SAPON in the north, in the cave of the earth gods, and then performs a formidable sacrifice.

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Motive no. 6. (fig. 6)

Formal interpretation: Far to the right below the female figure is a short-necked, phallic figure with a sword, smaller in size than all the other figures in the group. The figure is facing the group.

Real interpretation: The figure is BA'AL's replacement ATHTAR, who is to be installed as king instead of BA'AL.

In the following lines from BA'AL III in L. 16—18 (34) we read with the chief god EL as the speaker:

**16 to ATHIRAT, lady of the sea: "Listen 17
O ATHIRAT, lady of the sea: Give 18
one of your sons: I will make him king.**

In the picture here, ATHTAR is shown just behind the deathbed scene as a hint of the subsequent scene. His unsuccessful ascension to the throne in L. 31 ff., where it turns out that he is too small for the throne, apparently has less interest than simply showing his presence, which precisely thereby comes to be added to the composition as a single motif to make the one covering the course of events. This substitute motif is also seen on other carvings (35).

Driver writes that he agrees with TH Gaster that the divine name tr, ATHTAR is connected with North Arabic: 2+(4) ari, "land, watered by means of an artificial channel" and âtar, "artificial channel (36) . ATHTAR was thus supposed to be the god of artificial irrigation.

It is only natural that ATHTAR, as the god of sprinkling, cannot replace BA'AL, the god of rain. And since there are no parallels to these agricultural problems in Bohuslän, it has been sufficient just at this point to hint at the replacement problem.

At several of the duel motifs at Vitlycke 14 and elsewhere, he will also be able to be identified, but also about this in a different context.

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Motive no. 7. (fig. 7)

Formal interpretation: Above the motif with the bull and the circle is a poorly drawn, half-blurred figure, which is difficult to decipher. It looks like it has three arms, two on the left and one on the right. In extension of the right bent arm

a weapon is seen, on which hangs a small armless figure.

Real interpretation: If the formal interpretation is correct in its detailed description, the image may be about ANAT avenging BA'AL's death by killing MOT:

BA'AL III ii L. 30-37 (34):

30 She hit

31 MOT, son of EL, with sword (or knife)

32 she tore him up, with a target aimed

33 she him, with fire she burned him,

34 with two millstones she painted him. In the field

35 she sowed him, the remains of him, indeed, food

36 the birds [-]. His limbs, indeed, they put an end to

37 the sparrows, piece by piece. He screamed.

The column ends with a clear sign that we have the whole ending with.

In the next column "iii" the first 29 lines are missing, but after that we are told that BA'AL has risen.

But before that, the death god MOT must die, and it happens emphatically at ANAT's hand with so many means that one has to believe that here we are not just facing the end of the drought, but are dealing with ritual actions that have sprung from the funerals of the Bronze Age. Here we just need to hint at newly found plow tracks in circles around some of our Bronze Age mounds (Aggersund limestone works and Hjerpsted (37), burnt bone finds at coffin burials of unburnt bodies (Egtved and Erslev) (38). Finds that can perhaps be interpreted as traces of that rituals have taken place at the burial, which were to repeat the act of revenge against death by plowing down the sown MOT and down-

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the placing of burnt bones in the graves, so that, as happens in the myth, the dead can rise again from the grave. ANA T's treatment of MOT is precisely the precondition for BA'AL's resurrection. But this point must wait for a closer examination of the findings. We do not see the dismembered MOT in this motif combination, but in several other places in combination with the elements of the myth, e.g. on Tanum sn. no. 273, Varlös 13, where he is seen between an ik-ke-phallic archer and a bridal couple.

With this, the seventh, perhaps the weakest of the motifs, has joined the rest of the composition, the picture is certainly complete.

After BA'AL's resurrection and the birth of the bull, BA'AL and ANAT meet in the north, well on the mountain SAPON, where BA'AL belongs and is worshiped.

The rock at Vitlycke 1* has a strong fracture line above the last scene (no. 7), which decisively separates the treated motif combination on from the stage above.

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Motive no. 8. (fig. 8)

Formal interpretation: A large phallic, sword-wielding figure with two arms with marked hands holds in one hand a hollow-handled ax obliquely to a pair, the left of which has a ponytail, the other a sword. They are connected at the head, arms, hips and knees. Both of the mentioned swords have winged dup-

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shoe. The great figure's sword has a strongly marked cruciform hilt.

All three heads are bill heads on long necks.

Real interpretation: Here there is no doubt that we are facing a Hieros Gamos, a holy wedding. The wedding the whole myth was actually opposed to. The wedding that carried life on when nature's deed had been overcome.

That the myths contained such a wedding is hinted at in a badly damaged "Fragment III" (39), which is so much broken that only the introduction to a coitus is hinted at and a single stray word "an ox" should suggest that it is the birth of the ox that we are talking about. There are so few of the board's 18 lines that we can only determine that it contained this wedding, which was probably considered the cult's climax by enough of the cult participants.

Actually, I interpret the large figure as EL giving the couple his blessing, but there is no text to support this interpretation; in addition to ANAT and BA- "AL, only the name ATHIRAT is seen in Fragment III. That EL may have been mentioned in one of the now lost sections of the text is a possibility that we cannot use according to the principles presented here. But what remains is that the , who carved the image, would probably have missed the great god EL if he had not been there, since EL plays such a large role in the overall motif combination below the fault line.

The hollow-handled axe, which is a known weapon in the petroglyphs' duels, is not yet seen in the texts, but is common in Ugarit at the time the myths were written. A stele, found in Ras Shamra, whose motif, according to the finders, must be BA*AL, bears, among other things, this ax (40).

This Hieros Gamos must not be confused with the wedding of EL with two goddesses, ATHIRAT and RAHMAY (possibly ANAT) in the myth of SHAGAR and SHALIM (41).

In addition, it is the Hieros Gamos motif that on most carvings relevant to the myth leads us on the trail of subject correspondences with the myth and not, as here, the deathbed scene and its surrounding motifs.

On a few carvings the Hieros Gamos motif and the man-animal motif are both present. This applies in addition to Vitlycke 1*, Tanum sn. the numbers 160, Hoghem 23, perhaps 269, Varlös 12; Spoon sn. No. 22, Lille Massleberg 1!A.

Unfortunately, the space here does not allow us to go into the other motifs of the Vitlycke carving, which may be related to the myth, but for me, despite long studies both for and against the theory, there is no doubt that here we have strong testimony of , that the myth or offshoots very close to the myth were known to those who carved the images on Vitlyc-ke 1*. There are so many correspondences between the formal interpretation in detail and the real interpretation of the eight motifs that together in combination they have such a strong coincidence with one of the central plots of the Baal myth that we must say that there is agreement between image and text on the most important points.

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A few more examples of the myth's impact on the area must be mentioned.

Tanum sn. No. 302, Tuvne 1° is a small, concentrated version of the same story.

Fig. 10: Entire Tanum sn. No. 302, Tuvne 13

The entire carving, Tanum parish no. 302, Tuvne IN

Tuvne 15. (fig. 10)

Formal interpretation: The rock is very broken, the surface of the rock is broken by the frost, so that water flows under it. The formal description is as follows: To the left, by a vertical cleft in the rock, a phallic, horned figure with a sword and a non-phallic figure with a ponytail tied at the hip. Lower right below this a phallic, horned figure with sword reaching towards the prow of a ship image, further right, under the keel of a small ship a reclining, phallic figure with accentuated scrotum, without horns, but with sword, in front of the phallus a shell pit, at the head a small seated non-phallic figure with a round head. At the feet of the recumbent, a phallic, horned figure with sword and axe. All three swords have a winged dup shoe, the bull is a hilt bull. The area around the head of the recumbent is somewhat weathered. On Baltzer's image pl. 41:3 (42) the extent of this weathering is seen, but on further analysis of the rock the head can be distinguished; whether it has been the horn cannot be determined. The section above the large nave has completely weathered away.

Water flow lines: Down above the couple on the left flows a current that bends and flows under the entire scene. Another stream flows down over the head of the lying-in. A third stream descends over the axe-bearer on the right side of the scene.

Real interpretation: The carving contains the concentrated main elements of the myth. The figure on the right may be MOT, still holding the ax after killing BA'AL, who is seen lying on the "beach of death" by the ships, with the seated ANAT at the headgear (The motif is mirrored in relation to Vit-lycke 1*). The standing horned figure behind her must therefore be the replacement ATHTAR, who is 3.5 cm smaller than MOT, who is 47 cm.

The pair at the cleft of the rock naturally constitute a Hieros Gamos, which probably means the final Hieros Gamos after BA'AL's resurrection, rather than the meeting on the "beach of death", although this interpretation is possible, as water flows under the rock's mini-landscape their feet. The copulation between BA'AL and the heifer is not seen here, but the prostrate BA'AL's fertility is very strongly marked, stronger than that of the other male figures, perhaps

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with a shell pit in front of the phallus. It should be added that only a careful rock analysis can distinguish this shell pit.

The death and resurrection with the figures strictly necessary for understanding are present and must indicate a subject agreement with the main content of the myth.

The third and last example from the carvings in Bohuslän must be Ta-num sn. no. 422, Kalleby 15 (Västergård), which is characteristic in that the mini-landscape is completely unambiguous, as described on page 105.

Fig. 11: Entire Tanum sn. No. 422, Kalle-OO S Kë and city 1°, Vastergard. of to

The entire carving, Tanum parish no. 422, Kalleby 15, Västergård.

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Kalleby 15. (fig. 11)

Formal interpretation: The rock lies in such a way that from the upper right you can see a strip of scour that slopes down almost towards the middle of it, and continues almost on the longitudinal rock. Here, water flows when it has rained, and the same happens if you overflow a small basin in the top right corner of the cliff.

Where this streak of water begins to run along the cliff, two figures stand facing each other. To the right a figure with a ponytail, to the left a figure with a sword and a winged shoe. The figures are connected by the beak-like faces and by the hips. Behind the sword-armed one is a small phallic figure with a beaked head, which, like the others, is armless. Between the couple's and the little one's, a small ship with its keel faces the strip of water. Above the group a long slender ship. To the left above the pair two figures: to the right a phallic figure with beaked head and two raised arms above the head, connection between body and thigh not visible; to the left of this hovers horizontally one

phallic, sword-armed figure with arms upraised and beak-headed, facing downwards towards waterline and with sword upwards. Below the strip of water, six ships and ship fragments can be seen with the keel facing upwards towards the strip of water. Two ships on the far left are each manned by a phallic figure with a button head and a tool in one raised arm. Only one has a sword

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next to it. Another ship, which lies somewhat at an angle in relation to the direction of the other two, may have three figures on board. On a long bath closest to the water line an unidentifiable figure. The part to the left of the upper figure groups is damaged, perhaps the remains of a ship can be seen here.

Real interpretation: The rock contains a Hieros Gamos between BA'AL and ANAT, which takes place on the "beach of death", which is strongly marked by the possibility of flowing water, towards whose two banks the ships turn their keels. Behind the pair the replacement (ATH TAR). On this slab the copulation between BA'AL and the heifer is missing. Above the pair, in the two angled figures on the right, I see MOT, who raises his arms in jubilation that he has succeeded in hitting BA'AL, who is lying on his nose. That it is MOT, I see in the fact that his later dismemberment is already indicated by the separation between thigh and body. As in Tu-vene 13, the history of the myth in a nutshell. Death and then the meeting of BA'AL and ANAT on the deathbed and after the resurrection in one scene.

Below the streak of water, perhaps a completely different part of the myth is hinted at: the catching up of the chaos god YAM, after BA'AL had killed him in the introduction to the myth (43) or the cult act. In the myth, the fishing is done by two Egyptian "hands-on men" KATHIR and KHASIS from separate boats (44).

An example from Denmark. (fig. 12)

On the Engelstrup stone (45) you can see an array of figures that contain all the main characters in the myth. There is no course of action, but those who have been familiar with the myth have nodded in recognition at the image of the stone, which gives the compressed expression of the content of the myth mentioned on p. 103.

Formal interpretation: On the upper half of the stone is a large ship with crew lines, one of these extended with a head with ears or horns. Above two of the middle crew lines two lines leading up to round figures, on the left one smaller than the one on the right. Above the staff lines to left a small phallic figure facing left, possibly with sword.

To the right of the two round figures a small animal. To the left of the ship's prow, a figure taller than the upper one, facing left, with marked arms and sword, which is grasped with one hand; to his left, under a scratch in the upper edge of the stone, two curved lines. Below the large ship on the right, a smaller ship with crew lines and another ship's bow without connection

share with the ship. To the left of this ship two figures: The left an ik-
Ke-phallic figure with right arm bent downwards and left arm raised at an angle, facing right. In front of this figure, a circle with a faint cup pit in the center and to the right of the circle a non-phallic figure with a ponytail hairstyle facing left with straddling arched legs with a faint cup pit between

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limb. There may be discussion about the arms. They can both appear to be lofted on opposite sides of the head, but two lofted arms can also be seen to the left of the head.

The stone is a hard uneven granite stone which shows surface weathering and scratches.

Real interpretation: The line-up can be interpreted as the entire action in the myth gathered in one line-up on a ship-marked "beach of death".

I interpret the two lower figures as follows: The figure to the left of the circle is BA'AL, the circle is not the sun, as in the traditional interpretations, but the entrance to the realm of the dead "the hole of the earth gods", to the right of this star ANAT, marked as a woman at the ponytail hairstyle and at the pit between the legs. BA'AL is on his way to his death with ANAT wailing by his side. He is depicted both alive and dead. To the left of BA'AL, MOT stands with his back to him, sheathing his sword. Above the great ship ATH-

Fig. 12: The Engelstrup stone (photo: PV Glob)
The Engelstrup stone.

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TAR, the smaller, as at Vitlycke 1*. The loose lines under the scratch to the left of MOT may be the remains of another figure whose rest of the body has disappeared with the scratch. If so, it has been YAM, the god of chaos, whom BA'AL overcomes in BAAL III* C, B, A. The only remaining signs on the stone are the two round figures above the upper ship.

That the worship of the sun and moon has also been heard in the Baals cult is quite clear. It should only be hinted at here that in the myth SHAGAR and SHALIM OI L. 18 the priests put the mane god YARIKH's sign in a position or on a plinth during a ritual. The line is then missing 3 letters.

The small animal on the far right at the top must remain unexplained for now.

This can only be a foretaste of the subject agreement I have fun-

it up to between the Mediterranean world of myth and certain Nordic non-Arctic petroglyph scenes. The problem of chaos is only hinted at; sun and moon images, chariots, duels and much more must wait for a larger context, but the material presented should be enough to show that the method used here can be used and perhaps through surprising results gain us insight in a conceptual world that the images alone cannot open up, and that we can otherwise only have a hint of.

Legend of the translated texts

The boards are marked e.g. IN*

The columns, e.g. v=5 or ii=2

The lines at L

Words or parts of words in [] are conjectures, i.e. words or parts of words inserted where the text is broken, but undoubtedly makes sense if these words or letters are added. The conjectures are mainly carried over from Driver's text edition, but there are exceptions to this.

(()) means that the text on the board is indistinct, but that the insertion rests on careful scrutiny of the board's possibilities.

Ed means that the text is so broken that conjectures are not possible.

000 means that entire pieces of the board are missing and reconstruction of the missing text is possible.

() for the translation into Danish, necessary

deposits or alternative glosses.

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Translated texts

SHAGAR and SHALIM E. 1. L.33b-RiiL.1..... p. 104 BAVAll* v Li Lääb Li
TAL acca 232) s. 105

From lol yasa s s. 106

LEARN s. 107

BE s. 109

BÆ ALIS vi L. 32107. ass davies eotetedaaisls s. 110

L28317 Is the husband ERE ENS ESSENSEN ES s. 111

III to e want SENSE San s. 113

ii Br 30030 some esse s. 114

IV iii L ee eege suska a qam E s. 110

L. GE s. 110

Treated and mentioned petroglyphs with L.

Baltzer's serial and drawing numbers in parentheses.

Tanum socken no. 1, Vitlycke 14 (the well-known) p. 103 H, 116, (series I 18-21) 118, 123

Tanum socken no. 25, Tegneby

43, Aspeberget p. 125 note. 13 (series I 25-26:8)

Plant sock no. 160, Hoghem 23, p. 107, 116 (series I 54:5)

Tanum socken no. 269, VarlósI* s. 107

(not at Baltzer)

Tanum parish no. 273, Careless 1%, pp. 115, 127 note. 35 (series I 51:2)

Tanum parish no. 302, Tuvene 13, pp. 118 f, 124, (series I 41:3) 127 note. 35

Tanum parish no. 406, Kalleby

A+B, Soldattorpet p. 112

(series I 57:2)

Tanum parish no. 422, Kalleby 15, Västergård pp. 107, 119 f, 124, (series II 3:16) 127 note. 35

Tanum parish no. 423, Kalleby

25 p. 127 note. 35 (series II 3:17)

Plant sock no. 450, Lille Arendal 3? III s. 107

(series 3)

Askum parish no. 70 A, Rished p. 125 note. 13, (not with Baltzer) 127 note. 35 Bottom parish no. 88, The Cold Song p. 88

(not at Baltzer)

Skee socken no. 22, Lille Massleberg 11A..... pp. 107, 116

(series II 9:6)

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SUMMARY

Myths and Rock-carvings: Preliminary to an iconographical investigation of some Scandinavian petroglyphs with a view to discovering whether these reflect certain Mediterranean myths or their derivati-

all

The author mentions from the earlier research on the background of the Nordic petroglyphs in particular Oscar Almgren's (6) and P. V. Glob's (3) works. He had seen illustrations of petroglyphs which reminded him of the main theme of the Ugaritic myths which became known in 1929 when they were found on tablets at Ras Shamra in northern Syria (4). The texts were written down between 1400 and 1350 B.C. in Ugaritic, north Canaanite sister-dialect of classical Hebraic.

The part of the Ba'al myths which is relevant to the interpretation of the rock carvings treated in the following is in brief as follows: The fertility god BA'AL has vanquished the god of chaos YAM and obtained a temple for himself after a struggle with the almighty EL. The god of death MOT thereafter demands that BA'AL visit the realm of death. BA'AL meekly obeys. Before this he copulates with a heifer. BA'AL's sister and beloved ANAT, daughter of EL, entreats the gods GUPN and UGAR to find the dead BA'AL. They find him on the "strand of death". ANAT arrives and grieves over him. The sun god SHAPASH helps her with the burial on Mount SAPON. EL asks his wife ATHIRAT for one of her sons

as king instead of BAAL. ATHTAR mounts BA'AL's throne in vain. ANAT avenges BA'AL by killing and dismembering MOT. BA'AL rises again, fights an equal battle with MOT, and ANAT and BA'AL are reunited on SAPON.

The method in this investigation is based on Sophus Miiller's and A. Furu-mark's requirement (7) that before an interpretation of a picture is attempted, a formal, detailed description should be given; cf. K. Friis Johansen's iconographical investigation of the Greek vase paintings and their congruence with events in the Iliad (8). The following work consists of a description of individual motifs and thereafter an interpretation in relation to the mythical material with all the individual features contained in the motif. Where this motif is associated with others, which accord with a situation from the myth, this will further support the interpre-

tation. Motifs and motif combination can form a course of events which in the artist testifies to a knowledge of the myth or of strong derivatives of this. The Ugaritic text has been taken by the present author from G. R. Driver: *Canaanite Myths and Legends*. Edinburgh 1956 (1971). On p. 103 the other text basis is given.

Text references follow Driver.

First example (Fig. 1-9): Bohuslan,
Sweden, Tanum parish no. 1. Vitlycke 14

Motif no. 1 (fig. 1). Description: A phallic figure with extremely long arms, and a boat under each. Interpretation: A fertility god; the long arms signify great power.

The literal translation from SHAGAR and SHALIM E.1, L. 33b - R ii, L.1 (9) is "EL's hand grows long as the sea", with parallel reference to the Old Testament's Psalm 72,8: "He shall have dominion also from sea to sea", which can refer to Babylonian belief that the earth is everywhere surrounded by water, as a Babylonian picture of the world from 600 B.C. shows (12). The god's power extends from sea to sea, which is also marked in the miniature landscape of the rocks, where as elsewhere the figures are carved in relation to still or running water, in a miniature landscape fitting the landscape of the myth.

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Motif no. 2 (fig. 2). Description: A tall phallic figure with a sword approaches from the left followed by seven smaller figures. The presence of a seventh figure is open to discussion. Interpretation: Baal myth I* v., L. 1-25 (14), where the god of death MOT invites BA'AL to visit him in the realm of death with his seven servants, his dew daughter and his shower daughter. The tall figure (with bound feet?) is thought to be BA'AL (L. 1-11).

Motif no. 3 (fig. 3). Description: At the far right above the other of the god's long arms a sword-bearing phallic figure in close contact with the rump of an animal.

Interpretation: Copulation scene between BA'AL and a heifer, who is his female counterpart ANAT, on the "strand of death", L. 18-21. Parallel rock sites: Tanum parish no. 160 and Skee parish no. 22. Cf. also Theocrates' description of Adonis's bridal bed, which is his funeral boat (17) and to the Egyptian scenes, in which Isis is impregnated by Osiris in the embalming house (18, 19). The scene shows Middle Eastern fertility cult, as the Jews experienced it (Lev. 18, 23-24). The concept "strand of death" is discussed in note 22, the author being in agreement with Driver and Dussand on this translation, since the Ugaritic word *mmt* means the frightful, painful death.

Motif no. 4 (fig. 4). Description: To the left of the copulation scene a dotted circle, to the left of this a horned animal head, a weakly pricked body above the circle and over this a figure with both legs in front of the circle. Interpretation: A woman giving birth to a bull. Text basis: BA'AL IV iii, L. 19: "She (ANAT in L. 9 and 17) gives birth to a bull, a bull to BA'AL" (25), and L. 35-37 (26) where ANAT rejoices that an ox has been born to BA'AL.

Motif no. 5 (fig. 5). Description: A sword-bearing phallic figure lies with his legs to-wards a boat; behind this a figure with pony-tail coiffure is squatting with arms outstretched towards the head of the prostrate figure. In front of the body two ver-tical strokes. Interpretation: cf. BA'AL I* vi, L. 28-31 (28) where ANAT finds BA'AL on the "strand of death" and rends her clothes.

Motif no. 5 is found with motifs no. 1-4 to be the best indication that the BA'AL myth is represented or pre-sent in a strong, almost correct derivative form. Cf. Plutarch's description where the dead Osiris is washed ashore at Byblos (30).

The vertical strokes in front of the woman are interpreted as a symbolic vulva, with parallel to the Sumerian goddess Inana, who sings the praises of her vulva (32).

Motif no. 6 (fig. 6). Description: Obliquely to the right under the female figure a small phallic figure with a sword. Interpretation: The figure is BA'AL's usurper ATHTAR who in BA*AL III i, L. 16-18 (34) is made king by EL, but is too small for his throne. ATHTAR's role as god of irrigation is treated. ATHTAR is also found in several duel motifs.

Motif no. 7 (fig. 7). Description: Above the bull and the circle a poorly preserved fi-gure, possibly with three arms. In extension of the bent right arm is a weapon, on which hangs a small armless figure. Interpretation: ANAT avenges BA'AL's death on the god of death MOT. Cf. BA'AL III ii, L. 30-37 (34). BA'AL rises again but MOT must die first. His cremation and sowing in the field reminds one of some of the Bronze Age barrows and the events around these: one wonders whether plough marks (Aggersund Kalkværk and Hjerpsted) and cremation finds with coffin buri-als of unburnt corpses are manifestations of burial rituals in connection with my-thical beliefs of the kind dealt with here. ANA Ts treatment of MOT is the pre-requisite of BA'AL's resurrection.

Motif no. 8 (fig. 8). Description: A large, phallic, sword-bearing, two-armed figure, which in one bent arm holds an axe obliquely towards a couple, one of whom has a pony-tail coiffure and the other a sword. They are bound at head, hips, and knees.

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Interpretation: This is Aeros gamos, sacred marriage, the marriage which perpetua-ted life after the death of nature, and the real subject of the whole myth. This is suggested in a damaged "Fragment III" (39). It is this motif which is the climax of the cult and which in other petroglyphs sets us on the track of a congruence with the myth, especially where it is combined with the man-animal motif.

Second example (Fig. 10):

Tanum parish no. 302, Tuvne 13, a smaller concentrated version of the same myth. The figure to the right is MOT who has just killed the fallen BA'AL. BAAL is found on the strand of death by squatting ANAT, while ATHTAR stands behind her to the left. The couple above the rock cleft represent the mythical hieros ga-

don't.

Third example (Fig. 11):

Tanum parish no. 422, Kalleby 1° (Vastergard). Here the miniature landscape is distinct and tested by the author's experiment. The hieros gamos couple stand with their feet in water, which runs in a cleft of the rock when it rains. With their keels towards the strip of water are ships. Behind the couple is the usurper ATHTAR and above them the scene where BA'AL falls before MOT.

The Engelstrup stone (44) (Fig. 12):

Here the figures are seen in another characteristic manner, arranged as actors on a stage in a pregnant expression of the whole story. Above is the usurper, below a man and woman around the "earth gods' hole" where BA'AL is to be placed after his death. To the left of the group is MOT, sheathing his sword after the death of BAAL. The female figure has pony-tail coiffure like many of the female figures in Bohuslän.

How the myth or its derivatives reached the Kattegat coast from the Mediterranean is not discussed, but it is suggested that it may have been carried north with the craft of bronze-casting.

Ove Bruun Jørgensen
Undløse v. Tølløse

Translation: Peter Crabb

The motifs no. 1-8, Tuvne 13 and Kalleby 1° are reproduced on the basis of the author's region drawings.

Motifs no. 1-8, Tuvne 1° and Kalleby 15 are reproduced on the basis of the author's own rubbings.

NOTE

1) Sven Nilsson: Early Inhabitants of the Scandinavian North II, Stockholm 1862.

2) Pehr Hasselrot - Ake Ohlmarks: Holding carvings. Stockholm 1966.

3) PV Glob: Helleristninger i Danmark, Jysk Arkæologisk Selskabs Skrifter VII, 1969, p. 182 f. On a mating scene between man and animal from Tanum socken no. 1, Vitlycke 14. Same: Højfolket, Copenhagen 1971 p. 116 f.

4) Fundhistorien, se Claude FA Schaeffer: Ugaritica I, Mission de Ras Shamra, Tome III, Bibliothèque Archéologique et Historique, Tome XXXI, Paris 1939.

Brief overview of the history of finds in GR Driver: Canaanite Myths and Legends, Edinburgh 1956 (1971), p. 1.

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5) Arvid S. Kapelrud: BA'AL IN THE RAS SHAMRA TEXTS, Copenhagen 1952, p. 13 f., where Johs is also quoted. Pedersen: Acta Orientalia 18, 1939, p. 3 ff.

6) Oscar Almgren: Hållristningar och Kultbruk, Stockholm 1926-27.

) PJ Riis: Archeology and classical art, Copenhagen 1972, p. 117.

8) K. Friis Johansen: The Iliad in Early Greek Art, Copenhagen, 1934.

9) Not. 4 anf. Driver, p. 122-123.

0) Driver transliterates the Ugaritic word, yd, which means "hand to "phallus" (the organ). The is without reason in the context, which shows that EL, after stretching out his hands, oozes water with it. The text can in a way be 'desexualised' at this point by being translated verbatim, which also makes the right sense.

11) Compare: Exodus 14,16; Psalm 89.26; Jeremiah 31:35; Isaiah 51.15.

2) See the tablet with the world image, which is no. 92687 in Cuneiform Texts from Babylon, Tablets etc. in the British Museum, Part XXII, Plate 48. Translation of the text of the tablet by Ernst F. Weinder, Boghazköj-Studien 6, p. 85 ff.

See also Bruno Meisner: Babylon und Syrien, II p. 111, Heidelberg 1925.

3) Tanum sn. nr. 25, Tegneby 43, Aspeberget; Askum sn. nr. 70 A, Rished.

14) Driver, p. 106-107 f.

15) Cyros H. Gordon: Fåre Bibelen och Homeros, Stockholm 1964, p. 123.

16) Anders Wihlborg: Rock carvings and Järnålders graves, p. 7 in »Smalandska Kulturbildere 1972, Jönköping.

17) Flemming Friis Hvidberg: Gråd og Latter i Det gamle Testamente, Copenhagen, 1938, p- 19. Sigurd Müller: Theokritos, Udvalgte Digte, Copenhagen 1915, »Adonifesten«, p. 84-101, especially p. 97, Hieros Gamos - the place.

Martin P. Nilsson: Olympen, København 1966, p. 182 ff.

The parallel is in and of itself only justifiable since the Adonis cult, originating from Syria, must be a derivative of the Baal cult, see Johs. Pedersen, Israel III-IV, Copenhagen 1934, Excursion II, The Israelite Wine Harvest Festival, p. 552.

18) CE Sander-Hansen: Egyptian Religious Texts, the Mainstay of World Religions

ker 1. vol. 1953, here citing texts from Princess Anchnesneferibre's sarcophagus, c. The Mystery of Osiris" revival p. 44 and 46 and 45.

19) Plutarch »De Iside et Oriside« translation of Chap. 12-20 of HO Lange, Verdensreli-SE Main Works, Religious Texts from Ancient Egypt, Copenhagen 1921, p.

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Arvid S. Kapelrud: Was king is BA'AL, Oslo 1973, p

Quote from Kapelrud: BA'AL IN THE RAS SHAMRA Pre p. 69 note

The scene takes place on »dødens strand« (šhl mmt), thus Driver also translates in all three places with support from Dussaud »the strand of death«. Dussaud refers to an Arabic parallel: sâhilu mamatin (plain of death).

See here BA'AL I* v L. 19 (Driver p. 106-107); vi L. 7 (Driver p. 106-107) and BA'AL II ii L. 20 (Driver p. 110-111) and Driver's note 5 p. 107 (reference to Dussaud), p. 147 the gloss: "Shl" with note 17 and p. 162 the word: "mmt".

Dussaud starts from the root: "mwt", the same root as behind the word "mt", which in Virol-leaud and Bauer has to do with "death": "Death" and as the name of the god of death MOT or MUT (Driver, p. 161 the gloss: "mt").

In Kapelrud's »Ba'al in the Ras Shamra texts«, 1952 p. 121, »Shl mmt« is not translated at all, but is combined into a name \$hlmmmt, which he can do with support in the tablet BAAL I* itself, col v, but in Kapelrud's paraphrased version: »Our king is Ba'al« 1973 p. 44, 67 and 68, the expression is translated by »Mametus love« with reference to the fact that the term is known from the Babylonian world about the god of death Nergal.

In Hebrew TMW (schhl) is masculine and a poetic word for "Lion" (eg. "roar", then "roarer"), but in Ugaritic š, as stated in the text, is not VZ (sch), butw (sh) and also in Hebrew (the sister dialect of the Ugaritic language) there is the derivative nin (the terrible, painful death) of the word 1373, which must be supposed to be closer to »mmt« than the Babylonian »Mametus«, as stated by Kapelrud - they me to the translation "beach of death" on the basis of Dussaud's reference to the Arabic parallel, and to this, that in all three mentioned places "beach of death" is a poetic

parallelism to the "cause of death" above (years dbr). Furthermore, it is not seen in

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the now known texts that the god of death MOT (mt) has designations that simply remind of the word law. MOT is bull, ox or of human form like BA'AL, cf. III vi L. 18 (frame) (Driver p. 114-115). In the myth NIKKAL and KATHIRAT ii 2, BA'AL is called: Ibu = with the Hebrew NI, which means laws.

In BA'AL I* in L. 15, GUPN and UGAR use the word "lovinde" (Ibet) in a comparison with MOT's appetite for BA'AL. Here the word "Ibu" would have been more appropriate if, moreover, the myth-tellers had a feeling that MOT could be compared to Nergal and equipped with his attributes.

But the known parts of the myths only have the above-mentioned place in NIKKAL and KATHIRAT the designation "lion" in connection with BA'AL, who is, after all, the opposite of MOT in the cultic drama; it would therefore also be strange for that reason alone to encounter the term lion for the purpose of MOT, if it had not been used in connection with BA'AL's revenge fight against MOT, as the word "bulls" and "oxen" and "serpents" is it about both of them; cf.

BA'AL III we L. 17-20. But it is not, and if there was to have been a completely certain meaning in using the expression "Mametus Love, one should also have expected that there had been other strong, direct elements from the Babylonian-Assyrian religious world elsewhere in the myths, but it is still seen to be missing, although in other ways there have been rich connections of a different kind between Ugarit and Babylon, from which we probably have parallels to the world of the gods in general, but thus no direct transfers of elements of such a special kind as the term "Mametu's lion.

23 Pehr Hasselrot and Åke Ohlmarks: Hållristningar, Stockholm 1966, p. 96.

24) Driver, p. 11 note 2: Virolleaud himself has two options for order: 1. VI, ITI*G, IIT*B, HI*A, V, II, I*, Ti, ITI, I vi, IV.

2. V, VL II, I*, I, IV, H (Hadadmyten), III, V.

Gaster also has two: 1.

Main series III* C, B, A; II, I, I 2. Secunda series

V, H, IV, VI.

Gordon: III* C, B, A, V, VI, IL I*, I, TH, I, I*, IV, H: Drivers edition folger

Virolleauds 1st series.

25) Driver, p. 116-117.

26) Driver, p. 118-119.

27) Claude FA Schaeffer, Ugaritica IV, Mission de Ras Shamra, Volume XV, Archaeological and Historical Library, Volume LX XIV, Paris 1962, p. 45.

28) Driver, p. 106-109.

29) Cf. note 18, cited work p. 67.

30) See reference to note 19, HO Lange p. 6.

31) A Dictionary of Egyptian Civilization, London 1962, p. 166 c og 259 b.

32) See the latest translation of these poems by Samuel Noah Kramer: "The sacred Mar-riage Rite", Ariel no. 37, Jerusalem 1971, p. 66.

33) Above cited p. 63.

34) Driver, p. 110-111.

35) Tanum sn. numbers 273, Varlös 13; 302, Tuvne 1°; 422, Kalleby 1°; 423, Kalleby 25.

Askum sn. nr. 70 A, Rished.

36) Driver, p. 20, who refers to TH Gaster, »Thespis«, New York 1950, p. 122-8.

37) Stine Wiell: A mound in Hjerpested, KUML 1975, p. 83-97 38) For

Egtved and Erslev see i.a. Johs. Brondsted: Danmarks Oldtid II, Copenhagen 1938, p. 48 and 109 f.

) Driver, p. 120-121.

40) Claude FA Schaeffer: Ugaritica II, Mission de Ras Shamra, Volume V, Archaeological and Historical Library Volume XLVII, Paris 1949, p. 121 ff.

41) Riil. 17, Driver p. 122-123.

42) L. Baltzer: Hanging carvings from Bohuslän, I series, Gothenburg 1881.

) BA'AL III*C, B, A; Driver, p. 76-83.

44) BA'AL II ii L. 31 f.; Driver, p. 97-98.

**) From Engelstrup, Engelstrup mtr. no. 6a, Grevinge parish, Ods herred, Holbæk county. Night.
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From GUIGNES

Memoir in which it is proven that
**THE CHINESE ARE A
EGYPTIAN COLONY**

THE ROUX DESHAUTERAYES
DOUBTS

From GUIGNES
ANSWER TO DOUBTS

The Chinese are an Egyptian colony

from :

MEMOIR IN WHICH IT IS PROVEN THAT THE CHINESE ARE AN EGYPTIAN COLONY

Read in the Public Assembly of the Royal Academy of Inscriptions & Belles-Lettres,
November 14, 1758,

by Mr. Joseph de Guignes (1721-1800)

From Saint & Saillant, Paris, 1759, 79 pages.

*

DOUBTS ABOUT MR. DE GUIGNES' DISSERTATION

By Mr. Michel-Ange-André Leroux Deshauterayes (1724-1795)

(The form to remember would be Le Roux Deshauterayes.)

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The Chinese are an Egyptian colony

MEMORY IN WHICH IT IS PROVEN THAT THE CHINESE ARE AN EGYPTIAN COLONY ¹

Foreword

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pm.05 The Memoir that I am publishing is only a summary of the one that I have read.
at the Academy, which is much more extensive; in which, after having
examined the origin of the Phoenician, Hebrew, Ethiopian &
Arabic, I prove in more detail that the Chinese characters are only
a kind of monogram formed from three Phoenician letters; &
than the origin pm.06 the resulting reading produces sounds
Phoenicians or Egyptians. I report a great deal of evidence that
I delete in this summary. I have since found many others, which
are of the last evidence. Such are the pronouns and particles
which serve to distinguish the plural from the singular, everything which
constitutes Chinese grammar. All these words are still the same
than those which are used in the Phoenician language & in that
of the Copts, which is a remnant of the ancient Egyptian language. But I
reserves all this evidence, either for the Memoirs of the Academy, or
for a particular work that I intend to do, & in which,
after having given the principles & as the rudiment of the characters
Chinese, regarded as Egyptian characters, I will apply all pm.07
the ancient history of China to that of Egypt. I confess that what I propose here
will seem singular. It is a feeling that I have been forced
to embrace, convinced by the nature of the evidence that has presented itself
in crowds. Several scholars have said before me that the Chinese were
a colony of Egyptians. Mr. Huet in particular, who proposed this
conjecture in his [*History of the Commerce of Navigation of the
Elders.*](#) believed that the great conquests of Osiris of Sesostris had
brought many Egyptians to India and China. He

¹ by Joseph de Guignes.

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based on a certain conformity that one perceives between the customs of the Egyptians and those of the Chinese. Some English scholars also struck by this conformity, adopted the same sentiment; but they advanced at the same time that the Egyptians came on the contrary from the Chinese, and that Noah, after the flood, had withdrawn to China, which had become the cradle of the arts and sciences: but all these conjectures for which no solid evidence could be provided, had remained in the dark.

Mr. de Mairan has recently renewed Mr. Huet's sentiment, and has examined in more detail the customs of the Chinese, to make a comparison with those of the Egyptians: he has written several letters on this subject to the Jesuit missionaries who are in China. Father Parrenin has undertaken to respond to him in the collection XXIV of the *Edifying Letters*.

I am attaching here an extract from this letter, so that one can judge more clearly easily what was the feeling of Mr. de Mairan and of the father

Parrenin. pm.09

Excerpt from Father Parrenin's letter

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"I will answer you in more detail about what you are asking me. ask about traditions; know, if it is ever came to mind, that there are several in China which seem to have originated in Egypt. *History teaches us, you say, that Sesostris subdued the peoples beyond the Ganges, and that he advanced to the Ocean: he will therefore have been able to go to China; why will he not have established some colonies?* You confirm this conjecture by an induction of several Chinese customs, almost entirely conforming to those of the Egyptians.

If there are reasons, sir, which can favour this fact historically, I believe there are much stronger ones that

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destroy. You in pm.10 judge by what I will have the honor to tell you.

Sesostris the Conqueror, reigned about fifteen centuries before Jesus Christ; this time corresponds to that of the XI^e & XIIth Emperors of China from the third Chang family. He seems fairly certain that he made war on the Assyrians and the Scythians, that he subjugated Phoenicia, Syria, and almost all Asia Minor. Greek historians assure us that he was only nine years absent from his states; that he interrupted his conquests to return there, because his brother Armais, to whom he had entrusted the regency of his kingdom, sought to seize the throne. But is it equally certain that he

pushed his conquests as far as the Ganges; that he subjected the peoples, which could only be carried out after the expeditions which I have just spoken of; pm.11 that from the Ganges he passed to the China; that he established colonies there, erected columns, as so many monuments of his victories, as one assures that he did it everywhere; that he then returned to Egypt to drive out his brother? If that is not absolutely impossible, it is at least very difficult to believe: because at that time the passage from India to China was much less practicable than it is now, especially for an army. I even doubt whether the cities of Bokhara and Samarkand, so useful to caravans, already existed in the Indies, or whether there were other similar stages in

favor of merchants & travelers.

Perhaps, it will be said, that Sesostris sent only one detachment of his army, to inquire about the nature of the country, & of the character of pm.12 its inhabitants. I answer, that from that time, and even before, the entrance was forbidden to all foreigners, except for ambassadors, that were only admitted with little follow-up: They were treated well, they gave them presents, but they were sent away

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accompanied to the border, without allowing any of them to stay in China to settle there. This is what is happening still practiced today with regard to all ambassadors.

Will it be said that Sesostris, to whom nothing resisted, who believed himself the master of the world, stooped to send a ambassador to China, assuming he knew it for then? He had, I believe, rather formed the intention of entering there conqueror, he would have convinced himself that the Chinese would not would not give more trouble than the Indians. That is what

There is no vestige left in Chinese history, pm.13

although she often speaks of the irruptions which were made by some more neighboring nations, among which one can, if one wishes, mix some Egyptians, who will have been there by chance. For my part, I am inclined to believe that at that time the Egyptians and the Chinese did not know each other at all, & that each of these two nations believed its empire to be the first, or rather the only one in the world.

I know, Sir, that what I have just said is not based than a probability, which seems to be destroyed by the parallels that you make customs of both nations. *You see,*

you say, in both the use of hieroglyphics; the division by castes and tribes in China, as in Egypt;

same attachment to the old ones pm.14 *customs; even*

respect for parents and the elderly; the same love for science, especially for astronomy; the feast of Lanterns in China, that of the Enlightenment in Egypt; metempsychosis, perhaps also the perpetuity of professions.

All this , you say, does it not prove communication? between the two empires?

I admit, Sir, that this parallel, which one could still push further, strike first & form a great prejudice for the communication in question. If however one

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examine it closely and in detail, I believe that we will see that it does not doesn't prove enough. Let's start with hieroglyphics.

These are, according to the origin of the two Greek words that compose it, symbols or sacred figures, which the Egyptians used served for the dogmas of their religion & their pm.15
moral. The Greeks admired them, and highly praised them: several Europeans, after them, seeing them carved on beautiful columns, believed all the more easily because there was mystery, that they did not understand them. I believe that if in those times, when China was not yet known, an inscription in Chinese characters had been received by chance, they would have been admired in the same way; perhaps one of these scholars who want to appear to know everything, even if he had given one explanation of his way?

Were Egyptian hieroglyphs immutable? The meaning we was it attached so fixed that it could not be changed, that it always meant the same thing? Was it only for the mysteries of religion? Did they also have common ones as a rule; when the use pm.16 did the Egyptians began to have some? That's what I don't know; yet it is what we need to know in order to be able to say which of these two nations benefited from each other's discoveries.

Chinese characters are only improperly hieroglyphs, and were not instituted for the sacred rather than the profane.

These are arbitrary signs that give us the idea of a thing, not by any relation they have with the thing signified, but because we wanted to signify such a sign by such a sign thing, regardless of the sounds with which they are pronounced; so that the different nations, which later served themselves Chinese characters, such as Japanese, Korean, Tongkinese, etc. read them with the sounds of their language particular, & pm.17 attach the same meaning to it as the Chinese.

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These signs are so arbitrary that often one can change the name of the features, & their external configuration, to leaving them the same meaning and the same idea; is it the case of even Egyptian hieroglyphs? Neighboring nations are concerned about it were they used for? Were there any for all the uses of life? civil? Could the same hieroglyph have meanings? different, depending on whether it was used differently in the sequel of speech, as happens with Chinese characters?

Chinese characters were invented by Tsang-kiai, who lived two thousand years before Jesus Christ: were there already hieroglyphics in Egypt at that time? It is doubtless, Sir which you know much better than I, who would not dare nothing to affirm on this. I only conjecture that pm.18 Egyptians THE and the Chinese, having been the first to found large monarchies, will have needed signs and characters for write their laws, and govern the people, and that each one imagined on his side.

It is not necessary for them to communicate for this. together; don't we often see new inventions born almost at the same time in different places Europe?

As for the perpetuity of professions, it has never been to China. On the contrary, there are very few Chinese who want learn their father's trade, and it is never anything but the necessity that forces them to do so. As soon as they have gained something money, they pass to the rank of merchants, and some even try to become small mandarins. I saw four of them here or five who pm.19 had served us, some of them shoemakers, the other tailors, leave their shops to go to province to be petty officers in 3rd order towns.

Metempsychosis should not enter into the parallel, it is a doctrine of later times, which has always been

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foreign to China: it has been constantly rejected there & anathematized as a plague from the Indies. The scholars Chinese have written countless books against this sect, without however being able to prevent him from doing immense progress, especially among the people. We do not see everywhere that bonzes and pagodas, that the emperor still has much more multiplied than its predecessors.

Since you say, Sir, in your parallel, that there is as in Egypt, it is

China of castes and tribes pm.20

necessary

although you have read it in some reports, of which I have no knowledge, and that someone either wrote it too lightly, or abused the terms of castes and tribes, which are not seen in China as in the Indies; and because there is hardly an error which does not have some foundation, I have sought what could have given rise to it. This is what I imagine. It There are people in China who are infamous, not of origin, but by the profession they exercise; they cannot to be received as mandarins, and the people themselves do not contract alliance with them. Such are the actors who play on a public theater, the ministers of debauchery, the corrupters of the youth, the jailers, and those in the courts beat the guilty, when the sentence of the judge pm.21 orders it. These people do not have a caste; it is only poverty and not their birth that engages them in

these shameful professions; and their descendants can give up, when they have enough to live honorably.

There is yet another kind of infamous people, who are called *to-min* ; they are found only in the province of Tche-kiang, especially in the city of Chao-hing, where they are forced to live in a separate street. They are only allowed to exercise the the most vile and smallest trade, such as that of selling frogs, & sweet rolls for the children; playing the trumpet before the dead when they are carried

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land. They are forbidden to go to the exams to take grades, and become mandarins; when we impose harsh chores on the pm.22 people of the city, we make them do these people, whom everyone has the right to mistreat with impunity; we do not does not ally with them: their women have a mark on their aprons that distinguish them from others; they are the only ones that deal with marriages, and which have entry into all the ladies who have sons or daughters to marry; they are the ones who accompany the wife when she goes to her husband's house husbands. They earn more or less, in proportion to their talent that they have to hide from both parties, who only see each other for the first time on their wedding day, the defects that you don't see at first glance. I learned everything This from one of our Chinese Jesuits born in Chao-hing, who told me told in even greater detail.

It is true, Sir, that in all this there is something appearance of pm.23 caste; and one will have been deceived there all the more more easily than the Christians of that city wanted not that the *to-min*, who passed through their minds for infamous people, with whom they did not want have no society; and that is what the missionaries are about had a lot of trouble making them listen to reason. However, there is nothing less than caste, when one gives oneself the trouble of examining its origin; because everyone agrees, and even the inhabitants of the city of Chao-hing, that these *to-min* are the descendants of the greatest lords who lived Towards the end of the Song Dynasty, the Yuen destroyed; & because these lords gave the most hardship to the conquerors, retreating everywhere, and refusing constantly to submit to the Tartars, those who remained of the carnage that we pm.24 in fact, were sentenced to living in Chao-hing, separated from other peoples, and in the humiliating state in which they were seen until the beginning of the

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reign of Emperor Yong-tching, who, in a declaration which he made against so odious a difference, ordered that the *to-min* were regarded as his other subjects, that they could be examined and take grades, in order to be able to fulfill the duties, if there were any among them who were capable of it.

This order was published everywhere, and no one opposed it, reserve of the scholars of Chao-hing, people of a restless spirit, who made part of their glory consist in humiliation of these unfortunate people, whom they are in possession of treating with a extreme contempt. They opposed the pardon that was wanted pm.25

to do to them, and went tumultuously to bring their complaints to the governor of the city. The latter found himself very embarrassed; for when there is mutiny among the people, the governor is sure to be provisionally stripped of his employment, as a man who lacks the talent to govern. He does not did not fail nevertheless, and he thought of a stratagem which succeeded: he called the notables of the *to-min* to his tribunal, & he declared to them in magnificent terms the benefit of the emperor; then he added, as if of his own accord, that there was conditions to this grace, the first of which was, that they would no longer practice their ordinary profession. So these poor people people interrupted him, exclaiming that, to honor them, They wanted to starve them to death, since they had no

means of pm.26 to subsist. Difficulties were made on the part of other & other, & they separated without concluding anything. After that, the The less poor of the *To-min* left Chao-hing to go to settle elsewhere. Some of them came to Beijing, & are now in charge; the others delivered themselves little by little little of this slavery.

Another species of people, called *kan-kia*, is hardly less contemptible. These are the ones who today drive, from the provinces to the court, the boats loaded with rice for the

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royal stores. You know, sir, that these were the Yuen who had this famous canal dug to transport by water, from the southern provinces, not only rice, but also many other things for the use of the court. They regarded the driving of these boats as a job hard & ^{pm.27} expensive, and they intended there those who for personal faults were condemned to exile. Some were made boat captains, and the other simple sailors; they were there brought up each one with all their family, and they did not another house, whether the boats are moving or remaining at anchor. They are provided with rice and everything they need for their subsistence. Several of them became rich, because, without paying freight or customs, they put on the boats, for their own account, many goods which they sold in Peking. This lasted until the reigning emperor, who forbade them to load for themselves or for others beyond a certain number of quintals, of which they have to pay three or four times the customs duties before than to arrive at ^{pm.28} Beijing. So the grace he gave them, like others, being able to be examined costs them dear, and becomes almost useless to them, because being more poor as before, they cannot provide for the costs of maintaining their children, in a study which is long, when it is a question of reaching some rank.

This is undoubtedly, Sir, what could have given rise to to say that there were castes in China: if that were enough for to assure it, one could say similarly that in Europe those who are condemned to the galleys or to exile form a caste particular. The rest of the Chinese have always been divided into people of letters, as warriors, as merchants, as ploughmen, artisans, like everywhere else.

Now let's come to the Lantern Festival, so famous in the China, & ^{pm.29} which we believe we can put in parallel with

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the one that was done in Sais, from where it seems that it took its origin; because the Chinese festival is much more recent, at least in its fame, than that of Egypt reported by Herodotus.

I have often asked the Chinese about the origin of this celebration;

They all answered me pretty much the same thing; namely, that it was instituted to congratulate the emperors, and to give a show to the people at the beginning of the year. A

One of them pointed out to me a book entitled *Sse-ou-ki-yuen*, that is to say *Memorial of the origin of affairs and things*.

This book was made under the previous dynasty in ten small volumes; it is a collection of customs and their origin.

The author cites the books from which he took what he writes. Here is how he speaks on the Lanterns article. pm.30

Under Emperor Jouï-Tsong of the Tang Dynasty, the second year called Sien-tien, a certain named *Poto* asked permission to light a hundred thousand lanterns night of the 15th of the first moon. The emperor left his palace to witness this spectacle, and to procure the same entertainment for the people, he ordered that it would not be closed the doors at night, and that it would be permitted to walk around in all the streets without fear of being arrested. We read in the same book, that under the founder of the Song (950 of Jesus-Christ), the empire being quiet, and the harvest having been abundant, the emperor wanted the festival to last until the 18th of the same moon, to entertain the scholars and the people: but after These entertainments were reduced to three days, and end today. This at 17, as is still practiced pm.31 celebration

is accompanied by various fireworks.

The same author adds further down that under the dynasty of Zhou, without marking the year, we lit lamps at the sacrifices that were made at Chang-ti, and that at the time of the Han Dynasty, when the Fo sect had penetrated into the

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palace of the emperor, this prince had lanterns lit for
make it more famous.

There is yet another book named *Tsien-kio-ley-chou*, which
is, like the previous one, a compilation of customs, taken
from different books the author had read. He says that under the
Zhou, whose dynasty lasted more than eight centuries, a
emperor, whom he does not name, allowed the 13th of the first
moon to go out at night in the streets; that is to say, adds
the author, that lanterns were lit. pm.32

This, sir, is all I found on the feast of
Lanterns: although it is ancient in China, it nevertheless appears that it was only
famous under the Emperor Jouï-
Tsong: I leave it to you to decide who came first, the Chinese or the Egyptians.

As for the other similarities that are found
between the two nations, such as their attachment
inviolable to ancient customs, respect for parents,
for kings and elders, the love of science and the arts,
&c., I will simply tell you, Sir, what I think,
without claiming that we should stick to my feeling.

Before the dispersion of the nations, the three children of Noah,
Shem, Ham & Japheth, had learned from their father, at least
verbally, what concerned the sciences and the doctrine of
customs, not to mention the pm.33 instructions that they had been able to
receive before the flood, from those who were older; for
they could take advantage of it, since they were already married when
they entered the ark. Noah probably continued to
instruct. If he had wanted to favor one rather than the other, his
choice probably would not have fallen on Ham, this son little
respectful and cursed in his posterity, from which came the Egyptians: but rather
on Shem and Japheth, who
were children of blessing. The latter or his
descendants soon forgot the instructions they had

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received; but it was not the same for the descendants of Sem who populated China. They formed early a great empire, which they undertook to govern as a only family. It was the real way to perpetuate the great rules for morals, pm.34 & for the sciences that they had received from their ancestors.

The Egyptians were also among the first, or even, if we believe them, the first of all, who formed an empire, and who cultivated the sciences. They succeeded better, if you like, than the Chinese, because they perhaps had more genius and application to study; but after all, one can say, it seems to me, that the Chinese and the Egyptians, without having anything to do with each other communicated since their separation, resemble each other in many things; each on his own side having argued more or less its background, taken from the same source, according to the diversity of his mind, which is usually very different between the brothers, and even more so among the descendants.

What surprises me, sir, is that we compare the Egyptians, on the respect Chinese with pm.35 for the parents and the elderly. It is therefore necessary that they have had good of the horror of their father's sin. I have only read their story in collections, and consequently I have only a limited idea of what concerns them in detail. The great difference that there is today between these two nations, is that one is almost extinct, and that the other still subsists on the same footing. What has become of the Egyptians now? Where are their sciences, their laws, their customs? There remains nothing their grandeur as hovels and broken columns with their inscriptions: their conquerors destroyed everything, because that their kingdom was neither large enough nor populated enough, for stop them in their conquests.

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We see from this extract that Mr. de Mairan believed he could suppose that he
pm.36 had passed to China some Egyptian colonies, including the
Chinese would have borrowed certain usages, as Mr. Huet had already
observed. For me, I was somehow convinced of the opposite,
like Father Parrenin; for I could not imagine that the Chinese had ever taken anything from
the Egyptians. I was still in this
feeling, when after reading the memoir of Mr. Abbé Barthélémy
on Phoenician letters, I proposed to work on the manner
whose alphabetical letters had been formed. I had before me the Phoenician letters of which
he had just given us an exact alphabet. To relax I thought of casting my eyes over a Chinese
dictionary, which contains the form of ancient characters: I was struck

suddenly to see a figure that looked like a letter
pm.37
Phoenician; I attached myself solely to this report, I followed it, & I
was astonished at the multitude of proofs which presented themselves to me. Such is
the origin of this Memoir, that two circumstances united by chance
have given birth.

I was then convinced that the characters, laws and form of the
government, the sovereign, the very ministers who govern under
him, and the whole empire was Egyptian; and that all the ancient history of China was nothing
other than the history of Egypt which was put at the head of that of China, as if the French
established in America
were currently founding a kingdom whose first sovereign would be
regarded as the successor of the monarch who reigns in France: by
there all the previous history of France would become ancient history
of this
pm.38 colony. I still found the characters which gave
birth to those of the Hebrews, Arabs, Syrians, Ethiopians & Phoenicians, that is to say, the
first characters of the
world, & a large part of the Phoenician language. These are these
relations with the Phoenicians, which lead me to place here the summary of
the excellent memoir of Mr. Abbé Barthélémy, on the letters
Phoenician.

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Excerpt from a memoir on Phoenician letters

Read in the Public Assembly of the Royal Academy of Inscriptions & Belles-Lettres on April 12, 1758, by Mr. Abbé Barthélémy

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pm.39 Phoenician letters were not distinguished in beginning of Samaritan letters; but most have in the following the times experienced such great variations that one loses well often the trace of their origin; thus a Phoenician alphabet must not no longer be based on the relationships of its elements with those of others alphabets. It must be drawn from the very heart of the monuments which are offered to our eyes, and the discoveries made in recent years can make this work easier.

In 1745 Richard Pocock ¹ published 33 Phoenician inscriptions pm.40

which he had found in the ancient city of Citium in Cyprus. A learned professor of Oxford ² clarifies two of them in a dissertation, printed in 1750; but these inscriptions composed of a small many proper names contain only seven different letters already known from the Samaritan monuments. To perfect this nascent alphabet, the author used Phoenician medals & Punic, and giving some of these medals very uncertain explanations, he managed to produce a sequence of 18 Phoenician letters. I would show its inadequacy, if I did not fear that this detail should not stop me too long, and should not appear to diminish eyes of the author the special esteem I have for his knowledge & of his works.

The discovery of the monuments of Citium had been preceded by

of a more suitable inscription to put us on the path of that pm.41

Phoenician letters. Two have long been preserved in Malta marbles, both representing the same Phoenician inscription accompanied by the same Greek inscription. Neglected by the vice-

¹ *Description of the East*, volume II, p. 213.

² Swint, *Inscript. Citium*, Oxon, 1750.

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Chancellor Abela, who had published the antiquities of this island ¹, ignored from the rest of Europe, they were drawn from this obscurity around the year 1735 by the Commander of Marne, who had one engraved by an artist not very accurate. He had initially suspected that the Greek inscription was not than the translation of the Phoenician; but relative combinations This idea not having succeeded, he was content to go back to the origin from the Phoenician & Punic language ² ; & from there, descending to monument he wanted to clarify, he discovered several numbers there Arabic, and concludes that to know the value of the letters Phoenician, it was enough to notice the order of the numerical lines pm.42 traced in the inscription, still in use among us. By consequently the sign which marks the unit, is an *aleph* ; the 2 is a *beth* ; the 3 a *ghimel*, &c.

Mr. Marquis Maffei ³ reported in his Journal, feeling of Mr. Commander of Marne. He was then dealing with a work that only he could carry out which required no less than finesse of mind than of knowledge; it was a method for discern in the inscriptions the characters of supposition or of authenticity. His principles filled him with suspicion towards the monuments that had just been discovered: could he have forgotten in this occasion that the first rule of the art of which he was to be the creator, consists in pronouncing only according to the originals themselves, or that from copies that are accurate enough to replace them? Indeed, Most of his features fall on the faulty copy he had view, and we will only oppose to its difficulties this silence and these regards that one must pm.43 to the mistakes of famous men, when they have ceased to be dangerous.

However, this unfaithful copy had come to Paris in the hands of Cardinal de Polignac, who had informed the Academy of this ⁴. Mr. Abbot Fourmont was present. Having examined the characters, he believed

¹ *Mém. de Cort.*, volume I, part 1, p. 25.

² *Mém. de Trév.*, January 1736.

³ *Offerv.*, Letter. volume IV, p. 195.

⁴ *Mem. of the Acad. flight.* IX, hist. p. 167.

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to realize that it was in this monument

"of a coral fishery, undertaken by the Tyrians, & in which having been troubled by the Lydians, they had gained a considerable advantage over them, followed by a fishing happy & peaceful.

This opinion was developed in a Memoir printed among those of the Academy of Cortona ¹ & such is the explanation he gives of this monument :

Urinator (magno) urinatorum magistro (Deo) Duci & (Deo) absorbenti, in die (quo) sublevârunt (anchoram) & Natârunt, exierunt è Tyro, portum reliquerunt eum, cæperunt invenire corallium, exierunt (iterum) è Tyro; ecce Vastar Lydam.

The authors of the new Diplomatic Treaty ² attacked pm.44

this explanation; & as the best way to destroy it without resource was to give a completely different one based on principles simpler, they tried new combinations that made them led to this result:

Fluebat libertasy fluebat sors, inimicus imperabat; hostis absorptus est, tunc insculptum, perverse cum effecisse Cosuram Rubam, (seu desertam) remex ejus, Deus ejus præcipitavit um ; equitatus ejus emaciavit eum; pasti sunt Cosurenses cum deficeret corpus & aspectus (ejus, id est, inimici).

Following this new interpretation,

The monument appears to have been dedicated to Hercules, in recognition of a great victory won by the Tyrians or the Carthaginians over their enemies, a victory which turned mainly to the advantage of the Cosurians.

¹ Volume III, p. 89.

² Volume I, p. 656.

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I cannot repeat too often that we risk exhausting ourselves in vain conjectures, when working on monuments that we do not have under the eyes. pm.45 The copy that Mr. Commander of Marne had given of the inscription, differs essentially from that which Mr. Commander de Ciantar ¹ has published since; and this last one does not differ less of that which Mr. Gori ² brought to light according to the designs of Father Lupi, Jesuit ³.

I have not worked on such suspect copies; but on the plaster molds that were taken from the originals themselves, and that Mr. Count de Caylus had brought to Paris. It is by their means that I was able to explain the Phoenician inscription, and to draw from it the same

meaning of the corresponding Greek inscription. Following this last, *Dionysius & Serapion, both of the city of Tyre, both sons of Serapion*, erected the monument in question, *to Hercules*, surnamed *Archegetes*, that is, *leader or conductor*. Here is how

The same idea was expressed in Phoenician: pm.46

Abdassar & my brother Asseremor son of Asseremor son
of Abdassar, have made this vow to our Lord Melcarth,
tutelary deity of Tyre; may he bless them in their
uncertain races, *or*, may he bless them after having
lost.

The name Melcarth is the one the Tyrians gave to Hercules ⁴.
The two Tyrians, authors of this monument, are called Dionysius & Serapion in the Greek inscription; whereas in the Phoenician they are named Abdassar & Asseremor. This is the result of a fairly common usage common in the East where individuals had both a Greek name and a oriental name.

This monument is precious not because of its object; because it matters to us little to know that two Tyrians once cast into an island, addressed

¹ Ciantar, *From ancient inscription*.

² Difes. dell'alphabe., p. CII.

³ Lupi, Letter. Philogog. Lett. XI, p. 64.

⁴ Phil. Bibl. apud Euseb. de Præp., lib. I.

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wishes to Hercules; but by the lights he sheds on the oriental literature. Until now it was thought that the language Phoenician had many connections with the Syriac language; but it did not. There are no more doubts about this ^{pm.47} regard, & we see clearly that These two languages hardly differed from each other. Until now Redoubled efforts had only served to confuse the arrangement of Phoenician letters. There are almost none which in some alphabets, has not been put in its true rank; it is not is a point that is not displaced in other alphabets. What happy conjectures had established, conjectures that did not seem less happy destroyed it at once. At the sight of the monuments that we publish, all system must vanish. We

let us return to the point from which we should have started, and we cite facts & not opinions.

We have already seen, through the new alphabet, several medals from Phoenicia and Sicily can be explained naturally almost effortlessly; we made sure that the thirty-three inscriptions from Cyprus were engraved on tombs, & despite the lack of accuracy of the copies given to us, we we have distinguished ^{pm.48} names of princes whose history has not made mention.

However, these first attempts still leave many discoveries to be desired. The alphabet that we have drawn up can be successfully applied to the monuments found in Phoenicia; it can contribute to the explanation of those that have been discovered in Cyprus and in Sicily; but the medals struck in Africa and Spain, present a series of Phoenician letters quite different for demand a new alphabet, similar enough to persuade us that this alphabet will be born from the one we produce. Moreover, After having interpreted the Phoenician medals, we find ourselves sometimes stopped by an unforeseen obstacle: several of these monuments offer names of cities, and these names are not found more in the ancient authors, because the Greeks and the Romans

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had changed or disfigured; and if we want to follow the traces in the known names of these nations, we fall and get lost in a confusing mass of etymologies.

^{pm.49} We see from this that in this kind of work, the difficulties defeated prepare for new difficulties, and that often in believing that we hold a truth, we only hold an error. But these reasons so likely to discourage us can they balance the motives that we have to continue this research; & if the attraction of discoveries, this attraction which like all lively passions gives the soul so much courage and so much hope, never needed to be excited, what could we not say to reawaken it on this occasion. The literature that we seek to reveal is that of a

nation which, formerly established in the islands and on the coasts of the Mediterranean, on the shores of the Persian Gulf & in the islands British, brought the ends of the world closer together by its trade, as it fulfilled it through its colonies; of a nation who among other knowledge communicated the art of writing to Greeks; this people so worthy of receiving such a benefit, so worthy of it transmit to the rest of ^{pm.50} Europe. The Phoenicians left almost everywhere traces of their establishments. Our offices are full of their medals: several engraved stones offer our eyes the characters they used. In 1631, a traveler named Thomas Darcos found in the ruins of the city of Thugga in Africa the remains of a pyramid on which was a Phoenician inscription, following another inscription in unknown letters.

The rocks of Mount Sinai are covered with characters ¹ who have much connection with the Phoenicians; & beyond all these monuments that time can multiply infinitely, we glimpse an object even more capable of rekindling the zeal of those who apply to the history of ancient peoples; it is the resemblance which is found between Phoenician writing and that of the Egyptians. I do not

¹ Pococque, *Descr. of the East*, volume I, pl. LIV & LV.

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I will not quote a few words written on the statue of Memnon ¹ At
middle of several pm.51 Greek & Latin names, because they can
be the work of a Phoenician traveler; but we discover this
conformity in these strips of written canvas which wrap the
mummies, & in other monuments that I do not have time to
report.

It is not for me to predict what benefits may be gained from it.
one day; but I dare to say that if there is a way to shed some light on the mysteries of the
writing and language of the Egyptians, it is to separate the words of this language still
preserved
today in the language of the Copths, and to gather together all the Phoenician monuments,
and especially these precious marbles which we have
discovered in Cyprus, and which would be so easy to acquire. Mr.
Bossuet ² said in his *Universal History* :

Now that the name of the king penetrates to the parts of the world
the most unknown, and that this prince extends also far the
research that he has done on the most beautiful works of the
nature & art, would it not be pm.52 a worthy object of
this noble curiosity, to discover the beauties that the
Thebaid contains in its deserts, and to enrich our architecture with the inventions
of Egypt?

What would Mr. Bossuet not have said, he who had developed with such care the relations
between the antiquities of the Jewish people and those of neighboring nations, if he had
foreseen that monuments so suited to confirming his great ideas would remain abandoned in
ruins, at the risk of being
buried again, or to be forever destroyed by the outrages of the
time or ignorance? ³

¹ Idem, plate XXXIX.

² In-4°, p. 456.

³ [ca: Explanation of the plates. The photocopy supplier did not consider it useful to reproduce these plates, which concern the Phoenician alphabets taken from the various inscriptions discovered, their explanation therefore appears useless here. — We can refer to [this plate](#).]

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Summary of the thesis on the origin of the Chinese

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pm.55 There remains deep in the Orient a people of whom we are unaware the origin, the chronology of which, although subject to much disputes, dates back to the most remote centuries, and which separated into in any way from the rest of the universe, seems at first sight to have nothing in common with the nations that inhabit it. This people proud of its antiquity, no less attached to its customs than to its laws, appears in all times with the same character, the same virtues & the same defects. Sovereignly enlightened in everything that relates to morals & in government, it seems in the practice of the arts, not to have known no other principle pm.56 than instinct or habit: savage four he was not more thousand years ago, than he is now: he is no more educated today than he was then. But among the singularities which characterize the Chinese, there is none more striking than the writing they use: I must explain the system here, as it is designed by the Chinese themselves and by those of our scientists who have sought to deepen it.

Among almost all peoples of the world writing is only the written word. Words whose quantity in each language is more or less considerable, depending on whether the nation is more or less enlightened, are composed of syllables whose number is limited, because they represent the sounds of the voice; syllables can be resolved into a very small number of elements that are common to several of them them; this is how, thanks to a certain quantity of letters, we can render all our ideas & all the sounds that express them.

But in Chinese writing, each character is representative pm.57

of an idea, and all these characteristics are reduced to three strong elements simple: the straight line, the curved line, & the point. These elements by their position or their meeting, produce new characteristics which distributed in 214 classes; this is what we call the Chinese keys: These 214 radical characters, brought together, united, intertwined, form so much

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other combinations, which increase the number to 70 or 80 thousand. We will not be surprised, if we pay attention that this quantity contains the sum of the ideas of an entire nation, and responds to the sum of words used in other languages.

The language of the Chinese does not follow such a learned course as their writing; composed of a small number of monosyllables and sounds which differ in pronunciation only by tones, it seems not recognize no rule, be subject to no principle. There is no sees, neither conjugations nor declensions; if we bring together two simple characters, the sound with which the resulting sign will be expressed will have no relation to the sounds which are appropriate for each of the radical characters. It seems that all the sounds have been attached after the fact to the signs which they affect, and that the latter have been invented separately, without relation to the first ones. But, by what By chance the Chinese language is so barbaric and so little worked, during that the system of their writing seems so profound and so thoughtful? It is a problem that will soon solve itself: I must observe Before that, several scholars tried to analyze the spoken language of the Chinese, and to bring it closer to the oriental languages; but that the Greater efforts have fortunately only served to discourage those who would like to follow the same path.

I had had a completely different one for a long time, and I was convinced that Chinese writing contained a mystery that eluded us eyes. I studied its characters, not as they are today, pm.59 but such as they were formerly; for they have experienced variations: old characters sometimes differ from modern ones by the simple configuration of their features; other times they represent the very objects become unrecognizable in the signs that have them replaced. This is how, for example, the radical character which today designates a turtle, was formerly only the figure even of this animal. From there, it is easy to conclude that several of the Chinese characters were originally pure hieroglyphs, signs representing objects; and we already see the greatest

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conformity between the writing of the Chinese and that of the Egyptians. Others relations between these two peoples justify this idea; but what enlightenment could result from it? the Egyptians had writing alphabetical; the Chinese seemed not to have known it: some the others had hieroglyphics; but it was not proven that they would have the ^{pm.60} same; could not chance produce the features of resemblance that we perceive in the customs of these nations? & if we suppose a communication between them, how did it take place? To what time should it be attributed? These questions, which gave rise to an infinity of others, exhausted my conjectures in turn; when, without daring to hope for it, I perceived a thread capable of directing me through the twists and turns of this labyrinth.

Examining the new Phoenician alphabet presented to the Academy by Mr. Abbé Barthélémy, I recognized there some letters that I already had seen among the ancient radical characters of the Chinese. Such were among others, the *jod* & *the aleph*. The Phoenician jod is formed like a tailless trident & placed obliquely; it is with a similar sign that the Chinese designate the hand; and what is singular is that the word jod in phoenician ¹ ^{pm.61} also means the hand. I was struck by this report; but the aleph soon provides me with a second, more striking one again. Among the Phoenicians the aleph is a perpendicular line, cut by two straight lines which form an angle by meeting on one side: this same character is found precisely under the same strokes, in the same order, with the same value among the ancient Chinese characters. It is the first of their radical signs, like

The aleph is the first letter in the Phoenician alphabet: he designates
unity among the Chinese, as the aleph also designates it among the peoples of the Orient; finally among both it still signifies the preeminence, & the action of leading.

Authorized by these two examples, I devoted myself with ardor to new research. I suspected that there existed within the very bosom of

¹ It is now proven by the inscription given to us by Mr. Abbé Barthélémy, that the Phoenician language is nothing other than the Syriac language.

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Chinese hieroglyphs, real letters which, stripped of all the features which hide them from the eyes, had to produce a very ancient alphabet, & maybe ^{pm.62} very similar to the primitive alphabet of all nations.

This alphabet has not come down to us in its entirety; but it must subsist in detached parts in the various oriental alphabets; & such a letter which has been altered or modified among the Hebrews or the Arabs, may have preserved its ancient form among the Phoenicians or the Ethiopians. I therefore placed all these alphabets in as many corresponding columns, to be able to compare their elements with the Chinese characters, I observed that most of the letters among the Orientals had particular denominations; that beth, for example, signifies a house, that daleth designates a door, that ain signifies an eye, & that schin or sin designates a tooth; & using these denominations as much data to uncover the unknown writing of the Chinese, I found that the sign they used to designate a house was absolutely the same as the Beth of the Hebrews; that the character with ^{pm.63} which they expressed a door, resembled the daleth of the Hebrews & of the Phoenicians; that the hieroglyphic sign of the eye was not distinguished from either Phoenician or Ethiopian ain; finally, that the teeth were represented in Chinese writing by a jaw lined with points, a symbol which has the greatest connection with the Hebrew schin, Samaritan & Phoenician. New combinations gave me new letters, & I saw my alphabet develop insensibly before my eyes.

However, I was stopped by a thought. The discovery of these letters proved in truth a kind of communication between the Chinese and other oriental peoples; but it did not prove that these letters would have been communicated as alphabetic writing. Mr. Warburton had thought that the first alphabet had borrowed its elements from the hieroglyphs themselves, & Mr. Abbé Barthélémy had put this excellent theory into a greater light, by placing various Egyptian letters on a column, in

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correspondence with the hieroglyphs which had produced them ¹. It could therefore be presumed that the Egyptians had communicated to the Chinese the characters I had just discovered, but that they themselves then regarded as hieroglyphic signs, and not as letters properly speaking. To clarify this for myself, I resolved to analyze the Chinese characters which contained several of these letters. If their assembly formed an Egyptian or Phoenician word, we feel easily all the consequences which were to result from this analysis.

I started with the character with which the Chinese designate the father word; ignoring the sound they give to this character, I found it composed of an *i* and a *d*, and I read *jad*, or *jod*. Now in the Coptic language which has preserved for us a quantity of Egyptian words, *jod* meant *father*. I took ^{pm.65} the ancient Chinese character which designates a mass of water, and I found there an *i* and an *m*, that is to say, the word *iam*, of which almost all Orientals use it to designate the sea. I took it a third with which the Chinese designate an enemy. It is composed of an *i* & an *n*, it is the word *ian* which in Hebrew & Phoenician, means *to fight*. I saw a fourth, which seemed to me to be formed of a *i* & *f*, it is one of the hieroglyphs that the Chinese use to designate the *hand*. The question was in which language the word *iof* had this meaning. I did not have a Coptic dictionary then, but I had hardly looked through it when I found the same word with the same value.

Such happy and prompt results surpassed my hopes. Surprise and interest grew every moment. However, I still doubted; sometimes I retraced my steps, I assured my march; other times I feared being seduced by appearances misleading, & I don't ^{pm.66} did not feel the strength to believe facts that did not seem in the order of possible things. I had not analyzed only hieroglyphs composed of two letters. I thought that

¹ [Collection of Antiquities, by M. de Caylus, volume I, p. 65.](#) [and plates [XXI](#), ...]

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if I could explain in the same way those who were formed of three letters or three roots, I would finally find the secret of myself convince myself, and to face the evidence.

I looked up the ancient Chinese characters again. The character *hia* which means *to break, to shatter*, is only a group composed of a *schin* & of two *daleth*, which produces the word *schadad*, which in Hebrew & in Phoenician means to devastate, to break.

The character *kiun*, prince, is formed of an *f* and two *i*'s, which makes the word *phii*. Now most of the names of the kings of Egypt ended in phis, like Amenophis, Aphophis, Saophis, Sensaophis, Biophis &c which must be rendered by the princes Ameno, Apho, Sao, Sensao, Bio, etc.

I then changed my method. I took the three roots of pm.67 word *iada* which in Phoenician meant *to know, to know*; these roots are an *iod*, a *daleth* & an *ain*. The first as to its denomination grammatical means, as I said, the hand; the second a door & the third one an eye. I choose the three ancient Chinese characters which designate the eye, the door and the hand; I put them together, and I saw a hieroglyph in use among the Chinese & which means *to examine, to know*.

A host of similar operations have been justified by the same success, and from there results for Chinese literature a phenomenon strange, and for the history of ancient peoples a new order of things, new systems and more in conformity with the truth. A people in possession for a long series of centuries of a language that he does not does not know; this language wrapped in features which disfigure it, & affected by sounds foreign to it; a hieroglyphic alphabetic writing; Egypt & Phoenicia linked converted into signs pm.68

with China through the most sensitive reports; letters, languages the annals of the oldest nations linked together to others, all contributing to the effect of a general harmony. Here some features of a picture which is offered to our eyes & of which the continuation of This Memoir will increasingly justify reality.

I will not examine here how the

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communication between Egypt and China: some distance between them separates, trade could have brought them closer together, and we know from the testimonies of historians and by the monuments still existing,, that the Egyptians and the Phoenicians had formerly established themselves on all the coasts of the Indian Ocean. Nor will I examine whether the words Phoenicians hidden in the written language of the Chinese were part of the ancient Egyptian language, or if they only prove that he had passed into China from the Phoenicians following the Egyptians. The essential is to clarify the subject which pm.69 occupies me, and to make it more sensitive, I will make the following assumption:

French people land in the distance on an island inhabited by savages, who, surprised to find in the hands of these foreigners, a means of communicating ideas in writing, ask them for a secret so important; the French, for particular reasons or in the impossibility of rendering the sounds of a barbaric language with the elements of their alphabet, write in the presence of these savages the word *father*, and say to them: Whenever you have this sign material before your eyes, you will have the idea of *father*, and you will make it by the sound that expresses it in your language. To draw a greater Starting from this example, let us further suppose that the French language, in this consistent with several oriental languages, often removes the vowels; that all his words are composed of two or three consonants, and that when writing it we are in the habit of grouping these consonants; so to write the word *father*, you just need to draw a *p* & a

will be represented by an *f* & an *l* placed next to one of *r*; the word son pm.70

the other with an *s* below. The savages will gather all these masses of letters, will use them as hieroglyphic signs, in will imperceptibly alter several features, and will make new ones combinations as the number of their needs & their ideas will increase; let us finally suppose that four thousand years later, others Europeans return to this island, they will first find there a writing and a language absolutely foreign. But what will be their surprise, when going back to the origin of this distorted writing, they

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there they will discover the ruins of the French language and letters in use throughout Europe. This is nevertheless the singularity that we presents Chinese writing. This is how letters & language Egyptians have become passive instruments of a new language, and were perpetuated there in silence and obscurity.

We dare to enter this darkness to bring out the truth ; & ^{pm.71} new relationships are already opening up to us between Egypt & China. The Egyptians had three kinds of writing; epistolic composed of alphabetic letters; hieroglyphic where the objects themselves were represented; symbolic where they were simply expressed by metaphors and allegories. We have seen so far alphabetic letters in the old writing Chinese; hieroglyphic writing is even more easily discovered there. The sun is represented by a circle, the moon by a disk, the fish, turtles, snakes, frogs, mice & so on other animals by the very painting of these objects. I will not enter in this regard in greater detail, because among all peoples of the world, hieroglyphic writing must have proceeded from the same manner; but I draw an invincible argument from symbolic writing, which the Chinese also used, and which must have varied among all the nations, because it is based only on metaphors and ^{pm.72} allegories which vary according to the nature of the climate, the diversity of animals and plants, the difference in customs and the character of the peoples. Now, we often see on Egyptian monuments a horizontal line surmounted by a ball. This symbolic sign in Chinese writing means *very high, very lofty* & this is the epithet we gives to the deity. Among the Chinese a spread wing signifies the minister of a prince; & the bonnet designates a great office in the State. These two symbols are traced several times on the monuments of Egypt; hatred was expressed among the Egyptians & among the Chinese by two unpleasant animals. Horus Apollo says that the Egyptians, to represent a battle, painted two hands whose one held a shield and the other a bow. The Chinese, to represent

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a battle, paint two hands & a bow; & to designate a soldier
They represent two hands, an arrow & a bow. Finally among some &
the others, a circle with a small animal in it pm.73 middle was the
symbol of the sun.

I have collected many more examples & if I had time
& help, I would have gathered an even greater number,
but I would not have removed them any less; my feeling is not
yet sufficiently proven, it will never be; and if he still leaves
doubts in the mind, I must only complain of not having explained it with sufficient clarity.

But, it will be said, is it possible that the Chinese did not preserve in their annals some
traces, some traditions of a
so extraordinary a fact. I answer that I had always read them to
to see everything that the Chinese see there themselves and not to see there
discover a system that they are unaware of, and which I could not suspect
existence: I dare to promise myself that in a more thoughtful reading,
I will draw new light from it; and as guarantors of this promise
I will quote two facts taken from Chinese books that I remembered
at the very moment when pm.74 my ideas began to come together
develop. The first is that since the beginning the
the empire, there remains in China a savage and barbaric nation which has
retired to the mountains, from where she runs errands in the
surroundings. Who are these peoples? They are unknown to the Chinese. Do not
can we not regard them as a remnant of the ancient savages of the country who, on the
arrival of the Egyptians, took refuge in the
mountains where they have maintained their independence until now. The
second fact is much more precise, and responds directly to the
proposed question. Chinese historians report that there are
peoples in the country of Tatsin who have a common origin with the
Chinese; by the word *Tatsin* the Chinese mean all the countries situated to the west of the
Caspian Sea, such as Syria, Phoenicia, Egypt.
So here is a tradition which supports my feeling.

But in what time, one might add, was the communication made?

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between ^{pm.75} Egypt & China? I only answer with a reflection,
but I do not fear to say that it is of the greatest
importance, and that it deserves the greatest attention. Twenty-two
families of rulers known as dynasties, have
successively ruled China. At the head of the first
dynasty Prince Yu, whose reign began around the year 2207 BC
JC The Chinese chronology goes back infinitely further ¹ ; but
as there is no connection between its parts, I only focus on the preceding period. The
princes of the first dynasty are,
according to the order of their succession, Yu, Ki, Kang, Tchong, &c. These
names are from the spoken language of the Chinese, and have no connection
with the written language. I have therefore analyzed according to my alphabet, the
old characters that represent these names, & I found:

In Yu's, the word Men; it is ^{pm.76} Menes, king of Thebes in
Egypt ;

In that of Ki, the word Iadoa; it is Athois, successor of Menés.

In Kang's, the word Iabia; it is Diabiès, 3 ^e king of Thebes.

In that of Tchong, Phenphi, it is Penphos, 4 ^e king of Thebes, &
so do others.

It follows from this that the Chinese, in receiving the customs of the Egyptians,
also appropriated their annals; it follows that they placed at the head of their dynasties,
princes who reigned in Egypt, and that communication between the two nations was
made after the time of Menes. This consequence is confirmed by the history of the
Chinese.

Under Yao, who reigned before Yu, that is to say, before Menes, the whole
China, it is said, was known, all its inhabitants were civilized;
Fifteen hundred years later, most of China was
barbaric; it is a manifest contradiction which can only be explained by
looking at Yao as an Egyptian prince: the Egyptian colony does not
seems to have come to China ^{pm.77} only around the year 1122 BC Then we see a
prince who shares it between a large number of generals

¹ The reign of Fohi is not certain among the Chinese; several even remove him from the list of emperors.

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to reward them. These generals establish themselves in the provinces, gather the peoples, and subject them to order: do we not know not to these features the origin and the formation of an empire? It is not everything else: the old Chinese year is the same as that of the Egyptians. The Chinese give the Hoang River the name of *Black River*, by which the Egyptians designate the Nile; the great works to stop the overflowing of the Black River, are also done at the China & Egypt, & are accompanied everywhere by the same circumstances.

These facts and so many others that I could add, prove clearly that a part of Egyptian history is stored in the Chinese annals, and that one can only get rid of them by a long and arduous work. It is indeed a question of analyzing the characters Chinese which contain alphabetic letters, to compose one

kind of Egyptian-Phoenician dictionary, and to know by this pm.⁷⁸

by means of the names of several Egyptian princes, and the precise time when Egypt policed China. It is still a question of stripping all the Chinese symbolic hieroglyphic characters, to arrange them by classes, to compare them to the hieroglyphs of the symbols engraved on the obelisks and on the other monuments of Egypt. Who knows How far can the light that illuminates us take us? Who knows? If we do not touch the moment when many mysteries will be revealed develop? I affirm nothing. However, the language of hieroglyphics, unknown for so long in Egypt, is still alive in China, and I have so much proof that it is the same language on both sides... But, I repeat, I affirm nothing, and I know only too well how such great hopes could weaken the truths that I have announced in this Memoir. Will I at least be allowed to

propose the following question?

What is happening to the Chinese, & pm.⁷⁹ this immense duration that they attribute to their empire all these divisions in historical time, uncertain and fabulous, all these works which have been made to establish their chronology, all that has been done to destroy it; all the

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evidence that is drawn from it against the books of Moses, all the systems which have been produced to defend the testimony of this legislator; & this premature wisdom, this superiority in all things that we grant to the Chinese, & all that has been said & all that would be said again on such an important subject; all that disappears, there is nothing left that a simple fact; that the ancient savages of China, as well than those of Greece, were policed by the Egyptians, but that they were later, because China is further from Egypt than Greece.

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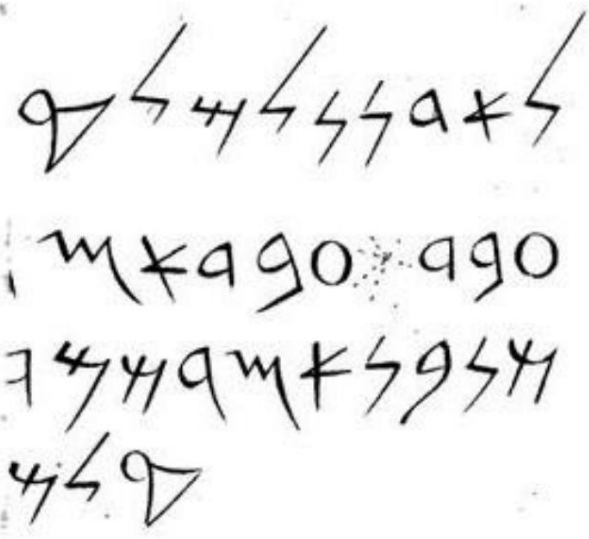
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[ca: The photocopy supplier used to obtain the text of the *Memoir* took great care not to unfold the plates prepared by the author, and therefore to leave only the unfolded portion readable, available below. Handle with care. You can refer to the Hebrew and Phoenician alphabets available on Wikipedia and partially reproduced here.]

Memoir boards

PHENICIENS		Planche I.
s & les Médailles.		
N ^o 3.	N ^o 4.	
Ⲁ Ⲁ	Aleph	
ⲁ ⲁ	Beth	
Ⲃ	Ghimel	
ⲃ ⲃ	Daleth	
	He	
Ⲅ *	Vau	
ⲅ *	Zain	
Ⲇ	Heth	
	Teth	
Ⲉ Ⲉ	Jod	
ⲉ	Caph	
Ⲋ *	Lamed	
ⲋ	Mem	
Ⲍ	Nun	
ⲍ	Samech	
Ⲏ Ⲏ	Ain	
	Pe	
ⲏ *	Tzade	
	Koph	
Ⲑ Ⲑ	Resch	
ⲑ	Sin ou Schin	
Ⲓ	Thau	

P. L. Charpentier sculp.

PHÉNICIENNE	Planche II.
Malthé.	
	
SCRIPTION	
Hebreux.	
<p>לאדנן למלקר</p> <p>עבד.. עבדאס</p> <p>חובן אסרהם</p> <p>קלם</p>	
<i>P. L. Charpentier sculp.</i>	

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Hebrew alphabet

Lettre de base			
Nom	Sens	Graphies	
		finale	normale
aleph	boeuf	א א	
beth ou bêt	maison	ב ב	
gimel ou guimel ou ghimel	chameau	ג ג	
dalet ou dalèt ou daleth	porte	ד ד	
he ou hè	louange	ה ה	
vav ou waw	clou	ו ו	
zayin ou zaïn	arme	ז ז	
het ou 'hêt	barrière	ח ח	
tet ou têt	bouclier	ט ט	
yod ou youd	main	י י	
kaf ou khaf ou kaph	paume	ך ך	כ כ
lamed ou lamèd	bâton	ל ל	
mem ou mèm	eaux	ם ם	מ מ
nun ou noun	serpent	ן ן	נ נ
samech ou samèkh	appui	ס ס	
ayin	œil	ע ע	
pe ou pé	bouche	ף ף	פ פ
tsade ou tsadé	hameçon	ץ ץ	צ צ
qof ou qoph	nuque	ק ק	
resh ou rèch	tête	ר ר	
shin ou chine	dent	ש ש	
		װ װ	
		װ װ	
tav	signe, marque	ת ת	

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Phoenician alphabet

Lettre	Unicode	Nom	Signification
𐤀	𐤀 900	alf	bœuf
𐤁	𐤁 901	bet	maison
𐤂	𐤂 902	gaml	chameau
𐤃	𐤃 903	delt	porte
𐤄	𐤄 904	he	battant
𐤅	𐤅 905	wau	hameçon
𐤆	𐤆 906	zen	arme
𐤇	𐤇 907	het	mur
𐤈	𐤈 908	tet	roue
𐤉	𐤉 909	yod	main
𐤊	𐤊 90A	kaf	paume
𐤋	𐤋 90B	lamda	bâton
𐤌	𐤌 90C	mem	eau
𐤍	𐤍 90D	nun	serpent
𐤎	𐤎 90E	semka	poisson
𐤏	𐤏 90F	eyn	œil
𐤐	𐤐 910	pey	bouche
𐤑	𐤑 911	sade	papyrus
𐤒	𐤒 912	qof	singe
𐤓	𐤓 913	rosh	tête
𐤔	𐤔 914	shin	soleil
𐤕	𐤕 915	tau	marque

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DOUBTS

about Mr. de Guignes' dissertation

Warning

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If the opinion, on which I propose doubts, were within reach pd.I

of the majority of readers, I would have waited in silence for the reflection and time would have put the public in a position to pronounce on this matter; but as one can hardly judge of it except by the knowledge of the languages of antiquities, the study of which today is so not being very cultured, would I not have been guilty towards the public of not telling them not to share the little light that I can have on the matter in question? My silence would have been taken for tacit approval of MD's discovery; the truth forced me to break it.

I will admit, moreover, that I could not watch with a calm eye that someone was accusing the Chinese for not knowing their own language ¹; that they are would remove, by means of the analysis of four characters, more than twelve hundred years of antiquity ², that one would regard as ³ useless the works pd.III which have been made *for or against their chronology*. All these proposals seemed so strange and so vain to me that I could not resist the urge to write what I thought of it. It is certainly not that I do not believe it is very permissible to propose similar paradoxes, even if they were even more extraordinary as these; but I think that in proposing them one must be or on a great reserve as to the expression, or provided with the proofs more incontestable. When one has only slight probabilities to allege

& promises to be made, should we take this decisive & imposing tone pd.IV

¹ *Memory*, p. 67.

² *Memory*, p. 75.

³ "What becomes of the Chinese," says MD p. 79, "and this immense duration that they attribute to their empire, all these divisions into historical time, uncertain fabulous, all these works that have been done to establish their chronology, all those that have been done to destroy it, all that has been said, all that would still be said on such an important subject? all that disappears, etc." This is what is called rebuking in a few words the fathers Martini, Du Halde, Gaubil, de Mailla, MM. Léonard de Malpeines, Freret Fourmont, etc. without forgetting the Chinese historians.

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which only belongs to certainty? It is less about discoveries historical to announce the marvelous than to publish truths.

Doubts

Proposed to MM. of the Royal Academy of Belles-Lettres, on the Dissertation of M. de Guignes, which has the title:
Memory, in which it is proven that the Chinese are an Egyptian colony

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pd.05 The aim of Mr. de Guignes' Memoir is to prove,

1° That Chinese characters are only species of

monograms formed from three Phoenician letters, and that the resulting reading produces Phoenician or Egyptian sounds. 2° That the first two Chinese dynasties are pd.06

composed

of princes who reigned, not in China, but in Egypt; and that the Emperors Yu, Khi, Thai-khang & Tchong-khang are not different of Menes, Athoes, Diabiès & Penphos. Mr. de Guignes only indicates these four princes, but he suggests that we can continue the parallel Chinese Hia Dynasty emperors, with the kings of the Dynasty of Thebes. He says nothing about the Chinese Chang dynasty, and we do not know with which Egyptian dynasty he compares it. What is more Surprisingly, MD establishes conformity between these princes, not by a parallel in their history, or by a resemblance between facts that he would bring together; but by reading only the Chinese names of these princes whom he believes to be composed of Phoenician letters.

3° Finally MD still claims to prove that an Egyptian colony went to settle pd.07 in China, and he fixes the time of his entry into this empire in the year 1122. This is the time when Vou-vang threw the foundations of the imperial dynasty of Zhou, the third of the Chinese dynasties.

This is in summary the content of Mr. de Guignes' Dissertation, of which views as bold as they are new and interesting have been crowned with almost general applause; indeed, if the learned discoveries of this famous academician are true, whatever

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praises does he not deserve? What help will they not be for clarifying Chinese & Egyptian antiquities through comparison mutual of each other?

The study of Chinese made easy by this method, the mystery of Egyptian hieroglyphs revealed, such are the happy fruits that MD made us^{pd.08} hope for his discoveries.

"Who knows," he said, "how far the light that enlightens us? Who knows if we are not touching the moment when Many mysteries will develop? I am not saying anything. However, the language of hieroglyphs, unknown for so long in Egypt, is still alive in China, and I have so much proof that it is the same language on both sides... But, I repeat, I affirm nothing, and I know only too well how such great hopes could weaken the truths that I have announced in this Memoir.

Mr. de Guignes does not affirm anything, however he has announced truths. How and why could these truths be weakened by the great hopes that he lets us conceive? If he has so much proof of the identity of Chinese and Egyptian hieroglyphs, if^{gathers a pd.09} enough characters to compose your dictionary Sinico-Egyptian-Phoenician, why should we not finally succeed in discover the meaning of these Egyptian inscriptions so numerous and so unintelligible for so many centuries?

Moreover, I must not suppress here the confession made by M. de Guignes on the singularity of his opinion which he was, he says , *forced to embrace, convinced by the nature of the evidence that has been presented in droves*. I have not point seen in his Dissertation this crowd of proofs, which moreover would have been useless, as he announces to us on page 73 where he says:

"I have collected many other examples, & if I^{!had had} time and help, I would have gathered a larger one number still, but I would not have removed them any less;

¹ *Memory*, p. 7.

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because if my feeling is not yet pd.10 enough
proven, it will never be; and if it still leaves doubts
in my mind, I have nothing to complain about except not having it
stated with sufficient clarity.

There is too much modesty in these last words, because the Memoir
of MD although very short, is very clear and very intelligible; its
evidence is exposed in the broadest light, and if there are any
complaints in this regard, they can only fall on the Chinese characters, which he
has not designated sufficiently to make them known:

I had to leaf through the *Choueven* several times.

(Dictionary of ancient characters), & to guess in some way
those that MD had in mind. If I have not always succeeded in the
research of these characters, I hope that I will not be accused of a
negligence which falls entirely on Mr. de Guignes.

pd.11 I will frankly admit that none of the evidence alleged by
MD did not operate on me the slightest sensation at the first reading that
I made his Dissertation; the more I examined them afterwards, the less I liked them
found to be solid. The large number of objections which arose in
crowd to my mind, did not leave me the freedom to lend myself a
instant to illusion. Is it an effect of my prejudice against a system
as singular, or have I not understood well the nature of his
proofs? Finally, is Mr. de Guignes right and am I wrong? I will expose here some
of these difficulties, we will judge between him and me. But I very sincerely pray
Mr. de Guignes to be convinced, above all, that I have no intention of displeasing
him: he is not unaware of esteem
particular that I make of his knowledge and his talents, and I am not in
that the echo of the public pd.12 . Besides, he was raised, as well as me,
by a master who constantly encouraged us to engage in literary disputes, &
who made us feel the advantages; I therefore ask him again to be
firmly convinced that if he finds, either in this statement or in the
During my remarks, some ill-measured expressions which
could have escaped me, my heart has no part in it, and I disavow them
in advance.

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I. My first objection is based on the low probability & likelihood that I find in supposing, as Mr. de Guignes does, that hieroglyphics have their origins in alphabetical letters. In Indeed, it does not occur to men that, after having known the usefulness and ease of the elements of the alphabet, to express all their needs & to communicate their thoughts, have had recourse again pd.13 to the invention of hieroglyphics, the multitude of which is not limited, & of which it is easy to imagine all the disadvantages. I do not recognize in this the march of the human mind. The hieroglyphs must have preceded the invention of the alphabet, it is natural to think that men sought to paint the objects which surrounded them, before arriving at the invention of the alphabet, the result of which, simple as it is seems to have required much more complication and refinement which they were not capable of at first. I only have reason to I am surprised that the hieroglyphs have not been abandoned immediately after the invention of the elements of the alphabet; but there has a very plausible reason for this.

Hieroglyphics were an invention of Mercury or Osiris, and the Egyptians had pd.14 such veneration for this God, that they would have made a religious scruple, not only to reject these hieroglyphs, but also to alter them into something. Moreover, the The fate of these hieroglyphs was assured by the forty-two treatises that Mercury placed in the hands of the *prophets*, the *stolists*, the *hierograms*, the *horoscopes* or *cynocephali*, the *musicians* and the *pastophores*, concerning the functions of each of these different orders of the Egyptian hierarchy; they had to learn these treatises by heart; they were therefore obliged to study the hieroglyphs of which they were composed, and that was enough to ensure their maintained as long as the priestly order remained in existence.

Mercury had his doctrine engraved on the *syringes* or rocks which are in the vicinity of Thebes, and this is the first pd.15 monument of writing. Now we know from Ammien-Marcellin & several others writers, that these syringes were all covered with letters

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hieroglyphic; this type of writing is therefore the first in date.

II. Some time after the invention of hieroglyphics, the same prince, or, if you like, his son Athena, invented the elements of the alphabet. The ease of this latter writing quickly spread its use, not only throughout Egypt, but also in Phoenicia, in Chaldea and in several other kingdoms. It is quite indifferent to whether these elements were borrowed from some of the hieroglyphs already known: their destination had not no need to rigorously maintain this genealogical order if useless; also we see that each people changed at will the pd.16 figure of these characters, & as many times as he judged appropriate. However, if we want to convince ourselves that these alphabetic characters are so many abbreviated hieroglyphs, how can we not see, in following this opinion, that these abbreviated hieroglyphs suppose the prior existence of the hieroglyphs from which they are extracted? Such However we go about it, we are therefore forced to agree on the primacy hieroglyphs on alphabetic characters.

III. When alphabetic characters were invented, the language hieroglyph was left to the priests, who were obliged by state of knowledge, and who appropriated it in such a way that it was no longer permitted that they alone should learn it. They made it a mystery from then on, which they turned into people of spirit to the advantage of religion, of which they were mark of the ministers. Knowing the hieroglyphic was the distinguishing language pd.17 more certain to recognize those who were of the order of priests, and whenever someone announced himself in this capacity in a temple of Egypt, he was presented with tablets, ink and a reed, to test if it was not imposing, and he was obliged to write in hieroglyphic characters. But how can we suppose that a Egyptian colony going to establish itself in China, had to or could communicate with a whole people of savages of the characters of which the priests had reserved intelligence, exclusively for all others? We will be obliged to also transport with this colony Egyptian priests, &

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suppose that these priests established the cult of their divinities there. But if we make this assumption, I would be entitled to ask 1° why these priests allowed China the free use of hieroglyphics, pd.18 while they were on the reserve in this regard in Egypt? 2° Why Is there no trace left in the Chinese dialects of the spoken language of the Egyptians? or rather why the Egyptian language, as more expressive, more abundant and more perfect, does it not have completely eclipsed these barbaric dialects? Mr. de Guignes himself admits (p. 58) the uselessness of the efforts of several scholars, who have tried to analyze the spoken language of the Chinese, and to bring it closer to the oriental languages. 3° Finally, if the Egyptian priests brought their religion to the China, what has become of it? In which old books can we find it? remains?

IV. If hieroglyphics preceded alphabetic writing, as I cannot doubt it, why does Mr. de Guignes suppose that the hieroglyphs communicated to the Chinese by the Egyptians pd.19 were composed of alphabetical letters? This is what he makes the page 64 of his Memoir when he says:

"It could therefore be assumed that the Egyptians had communicated to the Chinese the characters that I had just discover, but that they themselves were watching them then as hieroglyphic signs, not as letters properly speaking.

V. M. de Guignes, to make more tangible the way in which he conceives that the Egyptians transmitted their hieroglyphics to the Chinese, makes the following assumption (p. 69):

"Some Frenchmen," he said, "are landing in the distance on an island inhabited by savages, who, surprised to find in the hands of these foreigners a means of communicating ideas to each other in writing, ask them for such an important secret. The French, by reasons pd.20 particular, or in the impossibility of rendering the

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sounds of a barbaric language with the elements of their alphabet, write in the presence of these savages the word father, and their say: Whenever you have this material sign under your eyes, you will have the idea of father, and you will render it by the sound that expresses it in your language. To draw a larger starting from this example, let us further suppose (says Mr. de Guignes) that the French language, in this respect consistent with several languages oriental, often removes vowels; that all his words are composed of two or three consonants, and that *when writing it* we are in the habit of grouping these consonants; then for To write the word father, you just need to draw a *p* & an *r*. The word son will be represented by an *f* & an *l* *placed* next to each other, with a s below. The savages will gather all pd.21

these masses of letters will be used as signs hieroglyphics, will imperceptibly alter several features, & will make new combinations, as the number of their needs & their ideas will increase. Let us suppose finally, (it is still Mr. de Guignes who speaks) that four thousand Years later, other Europeans returned to this island, they will first find a writing and a language absolutely foreigners. But what will be their surprise, when going back up at the origin of this distorted writing, they will discover the ruins of the French language, and of the letters in use in all of Europe! This is nevertheless the singularity that we presents Chinese writing, etc.

I find that all these suppositions pd.22 of Mr. de Guignes are subject to great difficulties: 1° why these French people, who want teach savages the secret of writing, do they not give them first the twenty-four letters of their alphabet? It is an operation of few days to make them understand its use. 2° When the language of these savages would contain some sounds that French letters do not could not render, is it so difficult for people who once the idea of the alphabet, to invent some new figures to express

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new sounds? Among the different peoples who borrowed their writing from the Egyptians via the Phoenicians, is there not one who have added or removed letters relating to their organs & to their needs? 3° But I am willing to assume for a moment with Mr. of Guignes that our French form ^{pd.23} numbers of each word of our language, that they offer them to the savages as so many signs which would relate to each word of the language of these same savages, How will our French succeed in transmitting to them the intelligence of these figures? To remove this difficulty, it is necessary to admit another supposition which will seem as impossible as the thing itself; that is, that our French, after having become well acquainted with the language of the savages, will spend several years teaching them the use of these figures, their application to the terms of their language. I anticipate that the French, so as not to give oneself this embarrassment, in order to instruct a more large number of savages at once, will take the side of raising a dictionary of these signs; but in what language will they explain this dictionary? It can only be ^{pd.24} in the very language of these savages, and admitting knowledge of the alphabet; now if the savages once have the elements of the alphabet, they will no longer want receive the barbaric signs that were proposed to them, and they will be right to not to want it; so in any case Mr. de Guignes' hypothesis seems unbearable.

VI. Before coming to the examination of the evidence that Mr. de Guignes used to support his opinion, I ask if he means that the Chinese characters were formed from the alphabetic characters of the Phoenicians, or from the hieroglyphics of the Egyptians? For these two objects, which are very different, seem to me to be confused in his Memory. He first announces, on page 5, that

"Chinese characters are just a kind of monograms formed from three Phoenician letters, & that the resulting reading ^{pd.25} produces Phoenician sounds or Egyptians.

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Elsewhere (page 64) he insinuates that the Egyptians themselves were watching the characters they had communicated to the Chinese

"as hieroglyphic signs, and not as letters proper.

I don't know if I'm wrong, but it seems to me that these words brought together, the result suggests that, according to Mr. de Guignes, the hieroglyphs of the Egyptians were composed of alphabetic letters, & that these are the same hieroglyphs that they transmitted to the Chinese. If This is really his thought, I will have to repeat to him the content of my first objection, which tends to demonstrate that hieroglyphs are of an invention prior to the letters of the alphabet, consequently that we cannot consider these same hieroglyphs as coming from the alphabetic characters. I would be justified, moreover, in asking Mr. de Guignes that he indicated to us in the hieroglyphics of the Table Iliac, in those of obelisks and other monuments, traces of this ancient formation. If he cannot do so, he will therefore be reduced to saying that the Egyptians either altered, or abrogated, or lost these ancient models? But on what authority will he base himself to assure us of this?

On the other hand, if Mr. de Guignes thinks that the Chinese characters are *monograms formed from three Phoenician letters, etc.*, the Egyptian hieroglyphs having nothing in common with the characters alphabetical, he will therefore not be able to establish any relationship between these same hieroglyphics & Chinese characters, & we will be frustrated by the flattering hopes that he allowed us to conceive about the interpretation of hieroglyphics & symbols pd.27 of obelisks, & other monuments of Egypt. Thus from whatever side I consider I see his opinion surrounded by perpetual uncertainty.

VII. Has Mr. de Guignes formed a correct idea of the different characters imagined by the Egyptians? I have reason to doubt it by the way he expresses himself on page 71.

"The Egyptians," he said, "had three kinds of writing, epistolic, composed of alphabetic letters;

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hieroglyphics, where the objects themselves were represented; & the symbolic, where we were content to express them through metaphors & allegories.

This distinction of Egyptian letters is taken from a passage of Porphyry, reported by Warburton in his *Essay on Hieroglyphics*.

I have reason to be surprised that Mr. de Guignes did not make use of a other ^{pd.28} more exact distinction given by Saint Clement of Alexandria in the fifth book of his *Stromates*. In this passage, clearer and more extensive than that of Porphyry, there is no mention of a body of writing called *symbolic* : Clement of Alexandria simply says there that there were three different types of letters among the Egyptians. The first, called *epistolic*, was formed with the help of the elements of a alphabet, and was in use among the people. The second was called *priestly* ; because the only Egyptian hierograms or priests used them. Finally the third was called *hieroglyphic* or *sacred engraving*, and was divided into specific or *curiological characters* , and in *symbolic* characters ^{p.29} 1. There was therefore no body of writing among the Egyptians which bore the name of *symbolism*. Porphyry mistook a subdivision for a division. But what kind of writing Saint Clement of Alexandria wanted to designate under the name *hieroglyph*, or *sacred sculpture* ? And what difference will we make? between it and the *priestly writing*, which many writers wrongly confuse together? For me, I am convinced that the *hieroglyphs* were nothing other than the portraits of the gods, some of which were sculpted in the natural, I mean with a face and a body human, while the others were only symbolic, that is, with the head of an ibis, a hawk, a dog or ^{any other animal & p.30} a human body, or with a man's head and an animal's body, etc.

Sacred sculptures being only the portraits of the gods, worshipped

¹ Warburton has made a long commentary on this passage from St. Clement of Alexandria, which proves that this English scholar did not understand it. He makes St. Clement say that epistolic writing and sacerdotal writing were formed with the letters of an alphabet, on which he accumulates a great number of conjectures and equally false explanations. The knight Marsham has understood very well the meaning of this passage.

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by the Egyptians, they were improperly called *writing* : but as these portraits were loaded with emblems & symbols, by which they entered in some way into the class of sacred letters, with which they had much analogy.

Herodotus counts only two kinds of writing among the Egyptians, *sacred writing* and *vulgar writing* : this is one more reason for us, to think that what was called *sacred sculpture* was not a true writing; but that which confirms the testimony of Herodotus, & strengthens my opinion, it is the name of *grammata* that was given to the portraits or statues of deities ^{pd.31} Egyptians, a denomination which allows us to look at them as a kind of letters.

What I have just said about the *grammata* or sacred sculptures, can give new light to a place in the fragment of Sanchoniathon, where this ancient Phoenician author says that

"Mercury imitating Heaven drew the portraits of the gods, Chronos of Dagon, and of others whose characters he made sacred letters.

I believe I can see from this passage that these were the portraits symbolic of the gods which gave the idea of priestly writing, &, If this is the case, we should no longer be surprised that these have been spoken of portraits as a kind of writing. Now that sacred sculptures were the origin of the *hierograms* or priestly characters, it is a truth which cannot be doubted by simply inspecting the table of Isis, where we see that several of the sacred characters, ^{pd.32} which reign around the borders, are only an abbreviated and simplified painting of the divinities, vases, instruments, etc. which are represented on this table. It would be desirable that the resemblance that Mr. de Guignes strives to find between the Egyptian characters & the characters Chinese, was also sensitive and also marked: I would be one of the most zealous supporters of his system, and I would believe I would serve the truth by being one.

VIII. Notwithstanding equally strong presumptions against the hypothesis of Mr. de Guignes, we must finally follow him in the examination

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"of these facts which did not appear in the order of things possible, and that he did not feel strong enough to believe."

"In examining," he said, "the new Phoenician alphabet, presented at the Academy by Mr. Abbé Barthélémy, I recognized some letters that I had already seen among the old characters radicals of the Chinese such were among others, the jod & the aleph. The Phoenician jod is shaped like a trident without tail & placed obliquely; it is with a similar sign that the Chinese means hand; and what is singular is that the word jod in Phoenician also means hand. pd.33




Only the eyes can judge this resemblance. I will therefore attach here the figure of these letters to establish their comparison. The *jod* Phoenician is made like this (see plate no. 1). The ancient Chinese character that Mr. de Guignes makes correspond to this letter is I believe that of *bye* (see Ibid. n° 1). But this character which expresses the nails and the animal claws, and sometimes also the nails of the hand 1, has never been used to mean the hand. The old character *cheòu*, which expressed the hand was made pd.34 of the following two subjects (no. 2). Today it is written (Ibid. n° 2). There is still the ancient character *tçhúne*, which corresponds to the modern character (v. n° 3) & means 10 fuen; or it takes a hundred fuen to make the Chinese foot, so the *tçhúne* is the thumb; this character represents the five fingers of the hand quite well 2. Finally, the old character *tçò*, which is in some way the opposite of the previous one, signifies the *left hand*, and is written today (see no. 4) but its true opposite in modern characters is *yèou* the *hand right* (v. n° 5). Of all the characters that I have just reported, there is that the first one which has a sensitive relationship with the Phoenician *yod* ; but it does not mean the hand; it therefore does not meet the required condition, & is of no authority for Mr. de Guignes' system.

¹ Choueven, kuen 7, p. 2. & kuen 8, p. 14.

² Choueven, kuen 9, p. 29, 37.


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IX. ^{p.35} Among the Phoenicians, says M. de Guignes, the aleph is a perpendicular line, cut by two straight lines, which form an angle by meeting on one side: this same character, he adds, is found precisely under the same traits, in the same order, with the same value, among the ancient Chinese characters. This is the first of their signs radicals, like the aleph is the first letter in the alphabet Phoenician; it designates unity among the Chinese, as the aleph also designates it among the peoples of the Orient; finally among both it still signifies the preeminence and the action of to drive.

The Chinese character that Mr. de Guignes compares to the Phoenician aleph can only be *ye* who in *kouvene* or in the old writing is painted in the following two ways (see no. 6). But besides this character has not ^{pd.36} almost no relation for the figure with the aleph Phoenician, we will also notice that the features which cover the character *ye* or the horizontal line, were only imagined after the fact, to stop the bad intention of those who would like to alter numbers. When we designate an amount in a note, instead of using our numbers which would be easy to change, we we express it in our characters, in order to avoid the inconveniences which could result from the falsification of figures. The same applies to Chinese. These people having seen that the numbers  *yes*  *uh*  *san*, that is to say one, two & three, (see no. 6, 7 & 8) were composed only of horizontal lines, which would be easy for a forger to change to his will, and to make a two of the number one, and the number three of the one or of the other, judged appropriate ^{pd.37} to prevent the disorder that this would cause, to add to it the features that have just been indicated. Thus, originally this number one, in Chinese, was only a horizontal line; & in any case, it cannot be compared with the aleph Phoenician. The Chinese ~~ese~~ *ye* means *one*, *unity*, and metaphorically *few*, *equal*, *perfection*. I do not know where Mr. de Guignes got the meaning he was referring to the *preeminence* & *the action of leading*.

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It should be noted again that the aleph signifies one only because The Orientals thought it appropriate to use alphabetical letters the place of the numbers; or as they followed the order of the letters of this alphabet, the aleph by its position, & as the first of this alphabet, was to designate the number one. If the alphabet had started with the letter schin, the schin would have designated the number one. We cannot say pd.38 the same thing of the — ye of the Chinese; it is a character that speaks to the eyes, & which designates the unit, as *eùlh* designates two, &c. If the Chinese had adopted the Phoenician characters to serve as their numbers, it would be easy to recognize in the Chinese numbers a part of the ancient alphabet that Mr. de Guignes is looking for. But it is only It is too obvious that none of these figures have the slightest connection with the Phoenician letters.

X. M. de Guignes also claims that the character with which the Chinese expressed a door resembled the *daleth* of the Hebrews & Phoenicians, which also means a door. These expressions are not not just, because the *daleth* of the Hebrews, which is thus made  , is strong different from that of the Phoenicians which was written in the following way (v. n° 10).


pd.39 The ordinary Chinese character for a *door* is *mên* (v. n° 9); but when a door is only one leaf, they write *houí* (v. n° 10) ¹. One can convince oneself at a glance that none of these characters do not resemble the Phoenician *daleth* , much less that of the Hebrews. The Phoenician *resch* is not different from the *daleth* in its figure, however one signifies door, and the other head: what analogy, what similarity will Mr. de Guignes find between head and door?


XI. The Phoenician *aïn* , which signifies an eye, and which is written like our o, and our u vowel, was not distinguished, according to M. de Guignes, from the sign hieroglyphic symbol of the Chinese which designated the eye. I had engraved, No. 11, the

¹ *Choueven*, *kuen* 6, p. 29.

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different ways of writing this sign 1, which the Chinese pronounce *mo* ; let us judge whether any of these characters resemble the letter Phoenician.

XII. ^{pd.40} The letter *schin*, which means tooth, is written in Hebrew , in Phoenician (v. no. 12). The Chinese character which expresses teeth, represents, says Mr. de Guignes, a jaw adorned with spikes, symbol which has the greatest relationship with the *schin*. It is the character *tchi*, which M. de Guignes designates (see Ibid. n° 12, the different ways of writing it). One must have a lot of complacency to find that a Phoenician letter, which is composed of only three strokes, bears a resemblance to a Chinese character composed of 15 strokes.

XIII. The sign that the Chinese used to designate a house was absolutely the same, said Mr. de Guignes, as the beth  Hebrew, which means house. House, in Chinese, is written with three different ways: but I dare not believe that Mr. de Guignes wanted to compare the Hebrew *beth* with ^{pd.41} one of these characters. There is not the slightest trait of resemblance, as is easy to convince oneself of in looking at numbers 14, 15, 16. I think he has in mind the radical character *miên* (v. n° 13), which means *house covering*, & is now only used in the composition of characters which have report to buildings.

You have to be well warned to find, like Mr. de Guignes, a perfect resemblance between the Chinese sign & the Hebrew *beth* : surplus, even if this resemblance were as marked as it claims, of what would it persuade us, the meaning not being the same? On the other hand, who can answer for the antiquity of the letters Hebrews that we see today? Mr. de Guignes puts to contribution the various oriental alphabets, to compare the elements with the characters ^{Chinese. But is this method} ^{pd.42} of course, or rather is it not capable of misleading? Because finally all

¹ *Choueven*, kuen 10, p. 25.

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These alphabets have their age which must be fixed before anything else, & like the The Chinese must have had communication with only one of these alphabets, Mr. de Guignes must choose between that of the Phoenicians, that of the Egyptians, that of the Hebrews, or that of the Ethiopians. He cannot avoid the alternative, something he says.

XIV. "The character *hia*, which means *to break, to shatter*, is, said Mr. de Guignes, that a group composed of a *schin* & two *daleth*, which produces the word *schadad* which, in Hebrew & in Phoenician, means *to devastate, to break*.

I had a lot of trouble finding the Chinese character indicated by Mr. de Guignes. But finally I believe I am not mistaken in saying that he has in view ^{pd.43} the character *hiá*, to which the great Dictionary of Khang-hi gives the meaning of *closed door, open, tear*. Besides, in speaking the language of M de Guignes, this character is composed only of two radicals, not three; and besides the meaning is not the same: Mr. de Guignes' remark therefore falls by itself.

XV. "The character *kiun*, prince, is formed, continues Mr. de Guignes, of an *f* and two *i* ; which makes the word *phii*. Now most of the names of the kings of Egypt ended in *phis*, like Amenophis, Aphophis, Saophis, Sensaophis, Biophis, &c. which must be rendered by the princes Ameno, Apho, Sao, Sensao, Bio, &c.

I cannot believe that Mr. de Guignes finds the word *phii* in the character *kiun*, prince, king, (v. n° 18) & perhaps he has another in mind character that ^{pd.44} I do not guess: but moreover some character that he takes, he will never persuade us that *phis* had the meaning of *king* in the oriental languages. It also appears that he has gone very lightly over the list of the kings of Egypt, when he says that most of their names ended in *phis* : in fact I only found 9 which have this ending, while I find more than 40 which have it in *res* or in *laughter*, as can be seen from the following list:

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1. Anchres. — 2. Achencheres. — 3. Acherres. — 4. Bicheres. — 5. Chebres.
— 6. Cheneres. — 7. Cheres. — 8. Kerperes. — 9. Lachares. — 10. Mencheres.
— 11. Merceres. — 12. Mares. — 13. Mephres. — 14. Nephercheres. — 15.
Sebercheres. — 16. Sephres. — 17. Tacheres. — 18. Usercheres. — 19. Achoris.
— 20. Ammeris. — 21. Athoris. — 22. Biyris. — 23. Binothris. — 24. Labaris. —
25. Husbands. — 26. Mesochris. — 27. Miphris. — 28. Misaphris. — 29. Moscheris. —
30. Nitocris. — 31. Penteathyrus. — 32. Sesonchoris. — 33. Sesostrius. — 34.
Sesochris. — 35. Siphuris. — 36. Sifiris. — 37. Skemiophris. — 38. Soris. — 39.
Thuoris. — 40. Tyris. — 41. Uaphris, &c.

If I were to guess, I would say that this ending *is ris ou res*
is nothing other than the Phoenician term ראש res, the head, the chief of a
people, a king, and I would take advantage of what is also said of Sethos &
Sesostrius, Sesach & Sesochris, because Sesostrius & Sesochris must
to be interpreted by the prince pd.⁴⁶ Sethos, the prince Sesoch or Sesach;
but I must be careful not to combat conjectures with
reasonings, which, although very simple, could, coming from my
part, to be regarded as nothing more than frivolous conjectures; I will therefore
only say that in the names of the Egyptian kings ending in *phis, is*
is the Greek ending, & that the *ph* is part of their proper names.
So we can also say Saophis Saoph Methufuphis & Metufouph,
Scc. If this were not the case, why, for example, would one find in
some lists, Amenoph instead of Amenophis? So it is not
actually just a Greek ending.

XVI. M. de Guignes does not only find in the characters
Chinese Egyptian & Phoenician alphabetical letters; he believes
still see a resemblance to hieroglyphic writing.

Here's how pd.⁴⁷ he expresses his feeling:

"... We have seen alphabetic letters in ancient Chinese writing so far;
we discover more
easily still hieroglyphic writing. The sun is represented by a circle, the
moon by a disk, the fish,
turtles, snakes, frogs, mice & so many other animals by the very
painting of these objects. I
I will not go into greater detail on this point, because
that among all the peoples of the world, hieroglyphic writing
had to proceed in the same way; but I draw an argument

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invincible symbolic writing, which the Chinese also have used, and which must have varied among all nations, because that it is based only on metaphors and allegories which vary according to the nature of the climate, the diversity of pd.48 animals & plants, the difference of uses & character of the people.

Mr. de Guignes' reasoning is very correct, because the Chinese, the Egyptians, the Mexicans, were able, without any reciprocal communication, to trace representative characters in almost the same way, for the reason that the objects being always the same everywhere, they must have struck equally in China, in Egypt and in Mexico: thus a marked resemblance between hieroglyphic characters of this species would not decide the communication he seeks. symbolic characters, which vary according to the different ideas of the peoples, alone can give us irrefutable proof of this communication so desired by Mr. de Guignes, and this is what he will try to do to do.

"Now, we often see," he said, "on monuments pd.49 Egyptians a horizontal line topped with a ball. This symbolic sign in Chinese writing means *very high*, *very high*, and it is the epithet given to the divinity. Among The Chinese have a spread wing which signifies the minister of a prince; and the bonnet denotes a high office in the State. These two symbols are traced several times on the monuments of Egypt.

When one would suppose that the Egyptian hieroglyphs, that Mr. de Guignes compared to Chinese characters, would be painted in the same way manner, which is not, by what authority can they be to him as soon as he ignores the meaning that the Egyptians attached to it? The scholar The author of the history of the Huns is too good a critic not to perceive the inadequacy of what he calls *the invincible argument*, the famine alone of pd.50 likelihoods could have forced him to allege things so vague and so unworthy of bearing the name.

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"Hatred was expressed among the Egyptians and the Chinese by two unpleasant animals. Horus Apollo says that the Egyptians, to represent a battle, painted two hands, one of which held a shield and the other a bow. The Chinese, to represent a battle, paint two hands & a bow; & to designate a soldier they represent two hands, an arrow and a bow. Finally among the ones and the others, a circle with a small animal in the middle was the symbol of sun.

The first of these last three examples cannot be conclusive the advantage of Mr. de Guignes, because it is not enough for the Chinese and Egyptians to THE pd.51 express hatred through two animals unpleasant, these animals would still have to be the same among both peoples. If we had a hieroglyphic language forge; in the ideas we have, to express hatred, we would paint a dog & a cat, the Egyptians painted a scorpion & a crocodile, others the panther & the hyena. All this is relative to the particular ideas of each nation, and does not indicate that one is a copyist of the other. Moreover, the hieroglyph used among the Egyptians for expressing hatred was the fish, as is proven by this inscription engraved on the door of the temple of Diospolis, which represented, said Saint Clement of Alexandria, a young child, an old man, a sparrowhawk, a fish & a crocodile, & meant: *oh you who are born & you who die, God hates impudence.*

pd.52 I doubt that the second example alleged by Mr. de Guignes may subsist in the class of its invincible arguments for two main reasons. The first, because the composition of the Egyptian hieroglyph, and that of the Chinese character, although they have many reports, are not however entirely similar, the Egyptian hieroglyph having moreover the figure of a shield, which does not do not see in the Chinese character. The second reason that forces me to reject this example, it seems to me that this hieroglyph must be placed among the imitative characters, I mean, among those characters which

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could have been traced in the same way, by different peoples, & without no communication between them. Thus, when Mr. de Guignes could we can cite a large number of characters of this kind, and even more similar, this pd.53 would not decide anything on the matter.

Mr. de Guignes, to establish the relationship he imagines between the Egyptians and the Chinese, would need only a very small number examples; two or three even would be enough; but they would have to were striking. Some characters that I will put before the eyes will make my thought heard. In Chinese, tchi means *spider*, now this symbolic character is only the union of two characters, one of which means *insect*, and the other *learned, intelligent, the intelligent insect*. Pão, *to run, to flee*, composed of *foot* and *envelope*. Siâng, *to examine*, composed of ien *parole*, & of yâng, *sheep*. Ching, *a wise man, a great man, a saint*, character composed of three keys or radical letters, namely eulh, *the ear*, of keou, the *mouth*, & of vang *roi*. Choang, *widow*, composed of niu, *woman*, & pd.54 choang, *white jelly* ; because that, the Chinese say, widowhood is a sad, unfortunate, cold state. It would be very surprising if two peoples had not had together no communication, would have considered one of these ideas under a same relationship, because the combined idea of *foot* and *envelope*, does not does not present to the mind the action of *running*, etc. Now if this relationship is encountered at the same time in Chinese characters and in Egyptian hieroglyphs, could we refuse such evidence?

M. de Guignes cites only one example of this kind, but unfortunately it is false.

"Finally," he said, "a circle with a small animal in the middle was the symbol of the sun among the Egyptians and the Chinese.

Among the various symbols of the sun, I only know the sparrowhawk & the beetle, pd.55 it was represented in the middle of a circle, and whose qualities and properties designated this star. Among the Chinese, the small horizontal line that was painted in the middle of the circle in the following way (see plate no. 24), designated the yâng, one of their two

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material principles. Yang is the masculine air or the perfect air. They also painted the moon with two horizontal lines, arranged at middle of a circle, and these two lines designated the in (see plate no. 25), that is, the feminine air, or the imperfect air; for, according to the Chinese, the sun & moon are composed of the purest substance of *chi*, or a sovereign and eternal air, which contains both sexes and which is the origin of all things.

Before M. de Guignes thought of his system, I had read all the hieroglyphs of Horapollo, and I confess that I had made every effort hieroglyphs ; to discover some analogy between the Chinese characters and these same but I saw nothing which confirmed the hopes which I had conceived, and the conviction of the uselessness of these research was the only fruit I got from my work. The collection d'Horapollo contains the explanation of 178 hieroglyphs; that Mr. de Guignes takes the trouble to read them; if he can name just one who be similar to some Chinese character, both in its figure and in its its meaning, I will applaud its discovery; but if his research are unsuccessful, as mine have been, so he finally admits that with the deepest knowledge, one sometimes lets oneself be seduced the weakest appearances.

XVla. If M. de Guignes had thought it appropriate to communicate to me the evidence of the analysis he still makes in his pd.57 Memory of some other Chinese characters, which I am unable to dig up, I would not have omitted examining it; but he did not want to give me any explanation, although I congratulated him on it, and I am forced to remain silent. We will compensate ourselves by examining its historical evidence.

Mr. de Guignes says that since the beginning of the empire, he there remains in China a savage and barbaric nation which has withdrawn into the mountains, from where she goes shopping in the surrounding area.

"Can we not," said M. de Guignes, "regard them as a remains of the former savages of the country who, on the arrival of the

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Egyptians, took refuge in the mountains where they have retained their independence until now.

But why does Mr. de Guignes not tell us that this nation wild pd.58 is called *Miao*, *San Miao*, *Miaosse*, & that we see the beginnings of their wars with the Chinese, under the reign of Yao, & even before? It seems that he fears us to instruct: it is true that this knowledge is not favorable to his system: because if the Miao were withdrawn into the mountains from the early days of the monarchy, this cannot be consistent with the time of the introduction of the Egyptian colony into China.

XVII. What follows, in the writing of M. de Guignes, has something of more striking & more seductive.

"Chinese historians report that there are people in the country of Tatsin which have a common origin with the Chinese, etc.

But there is a kind of infidelity in these words of M. de Guignes, in that he does not tell us that he drew this trait from Matuonlin: this pd.59 historian describes the Roman Empire which he calls *Tathsine*, that is to say the Great Kingdom of *Thsine*, an expression which is equivalent to Greater China 1. Matuonlin speaking of the customs and size of the peoples from *Tathsine* said:

"The inhabitants of *Tathsine* are tall and well made; to these advantages of the body they join those of the heart; they are sweet, obliging, and of an uncommon rectitude: they resemble to the Chinese, and that is why they are called Tathsine : further said, adds Matuonlin, that they draw their origin from the China. *Hoe youe, pouen tchong koue gin ye.*

But what weight can be given to testimony that is based only on a pd.60 denomination as vague and frivolous, and on self-esteem

¹ China was known under the name of *Thsine*, from the year 248 before the Christian era. This is the time of the establishment of the dynasty of this name, which made so much noise, and lasted so short.

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Chinese people? When I read this passage, it seems to me that I hear one of our historians, that the French draw their origin from the Trojans cause of Francus, son of Hector. Matuonlin in fact does not deserve more of credence in this passage. This is only hearsay devoid of foundation. As for the name of *Tathsine*, or Greater China, I do not see to the point that we can abuse this denomination, to identify peoples who appear to have a very different origin. When the Chinese first heard of the Roman Empire, government of its peoples, the magnificence of its emperors & of their great power, they, who until then had only known the barbarian kingdoms that surrounded them, were struck with astonishment,

& to designate this empire by a name which marked the difference pd.61

that they made of it with the others, they did not hesitate to give it to him this name of *Tathsine*. This is what this testimony is reduced to, which seems so decisive at first glance in favor of Mr. de Guignes' system. Matuonlin, moreover, has so little in mind the Egyptians, that he does not include Egypt in the country of *Tathsine*, as one can be sure because of what he says a few pages later:

"To the west of the *Tathsine*, we find the *Jo chouï* (weak water), the flowing sands, near the place inhabited by the goddess *Sivangmou*.

If the *Jo chouï* or weak water is the Dead Sea, the flowing sands will designate Arabia, and the country of *Sivangmou* will be, or Syria, or Egypt; because this goddess, whose name signifies word for word *the mother of the king of the West*, can only be Isis, or pd.62 Astarte, the great goddess of Syria. A few lines later, the same writer says again, that the temple of the goddess *Sivangmou* is located to the west of the Pe yo mountain or white gemstones, & Tche chouï (water red), that is, the Red Sea.

Egypt is therefore not included in what the Chinese called *Tathsine*, and the proof of Mr. de Guignes is false. When one supposes, moreover, that Matuonlin had the Egyptians in mind, do the Egyptians draw their origin from the Chinese? For finally the

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Chinese sentence, which I reported above, states that the peoples of *Tathsine* derive their origin from the Chinese. And it is the opposite proposition by Mr. de Guignes.

XVIII. Mr. de Guignes, without regard either for the reputation of the Chinese, nor for the authenticity of their writings, their ^{pd.63} subtracts by analysis 4 characters, more than 1,200 years old. Let's hear him himself:

"But at what time," one might add, "was communication between Egypt and China made? I only answer with a reflection, but I do not fear to say that it is of the greatest importance, and that it deserves the greatest

Attention. Twenty-two families of sovereigns known as dynasties have successively ruled China.

placed at the head of the first dynasty Prince Yu, whose reign begins around the year 2207 BC. The chronology Chinese goes back infinitely further ¹ ; but as there is no connection between its parts, I only focus on the period previous. The princes of the first dynasty are, according to the order of their succession, Yu, ^{pd.64} Ki, Kang, Tchong, &c. These names (adds Mr. de Guignes) are from the spoken language of Chinese, & have no relation to the written language. So I have analyzed according to my alphabet, the old characters which represent these names, & I found:

In that of Yu, the word Men; it is Menes, king of Thebes in Egypt ;

In that of Ki, the word ladoa; it is Athois, successor of Led.

In Kang's, the word labia; it is Diabiès, 3 ^e king of Thebes.

In that of Tchong, Phenphi, it is Penphos, 4 ^e king of Thebes, and so on.

¹ The reign of Fohi is not certain among the Chinese; several even remove him from the list of emperors.

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It follows from this, concludes Mr. de Guignes, that the Chinese, in receiving the customs of the Egyptians, also appropriated theirs. annals; it follows that they placed at the head of their dynasties, princes who reigned in Egypt, & that pd.65 communication between the two nations was made after the time of Menes.

I would pity the Chinese if they had nothing to say in response to the *reflections important* of Mr. de Guignes. Their trial would be lost without resource; but while waiting for our learned missionaries, their zealous defenders, to take up their cause, I will at least make my efforts to prevent them from being condemned by default.

I will not speak of the dissection that M. de Guignes makes of the names of these princes, I would be too afraid of boring, and besides we must have seen the little basis for this analysis, in what I have said above. I will therefore only note in this regard:

1° that it must seem singular, that these so-called Chinese princes Egyptianized, did not have the attention to preserve their pd.66 real names; because by exchanging the Egyptian language for a barbaric language, they should not despise each other to the point of leaving their own names, to replace them with monosyllables too hard and also unpleasant to the ear.

2° I would also like to point out that if Mr. de Guignes had really a sure method, to unearth Egyptian names by the analysis of their monograms, he would certainly not have found, neither the name of Menes, nor the name of Athoes, because these names have been corrupted by foreigners. Thus, instead of Menes, he would have found Manouph, & instead of instead of Athos, he would have read Athsor, Athsori, according to the true spelling of these Egyptian names, the reason for which I will not report for to avoid too much verbosity in such an unamusing subject.

3° Finally, to conclude my objections against the analysis of pd.67 Chinese characters, and not return to them, how can it be that Mr. de Guignes believed he saw in the name of *Tháikang*, successor of Ki, the name of *Diabiès*, since between Athotès & Diabiès, according to the Canon there is

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of Eratosthenes whom he follows, another Athos II of the name?

4° Moreover, in the name of *Tháikang*, *thái* means *great*, & in that of *Tchòng Khang* his successor, *tchòng* means *second*, second. The *great Khang*, and the *second Khang*. Now, why Mr. de Guignes only takes the qualification of this last prince, instead of his real name which is *Khang*. It is that he could not have persuaded person that the character *Khang* can be read *labia* & *Penphi*, as it would have been obliged to say it, and that he would have had the most just ones thrown out suspicions about the alleged discovery of his alphabet.

XIX.

The works of the great Yu, to drain the waters of pd.68

Hoangho who had overflowed during the reign of Yao, are, I think, the point which will have decided Mr. de Guignes to identify this prince with Menes, founder of the Egyptian dynasty: I judge by the manner which he expresses on page 77:

"The Chinese," he said, "give the Hoang River the name of *Black River*, by which the Egyptians designate the Nile; the major works to stop the overflowing of the Black River are also being carried out in China and Egypt, and are accompanied everywhere by the same circumstances.

I do not remember having read anywhere that the Hoangho has never had the name of *Black River*; Hoangho means the *Yellow River*.

I do not know of any other river in China which bears the name of Black River, the *Hechoui*, whose sources are in the territory of Soutcheou in the westernmost part of Chen-si province.

Moreover, even if the Hoangho had been called the *Black River*, what connection can there be between the regular and salutary overflows of Nile, with the irregular and pernicious floods of most of the other rivers in the world? Everywhere where it was necessary to build dikes and raised, we had to go about it in roughly the same way.

The Egyptians only built dikes and levees to shelter their cities and towns from the waters, and they practiced an infinite number of canals to carry the water of the Nile to

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all their lands, that they might be equally fruitful.

works undertaken by the Grand Yu ^{pd.70}, had a completely different motive, it wanted to clear the lands of China, and put it in a state of being cultivated.

At the time of Yao, says Mengtse, chap. 3, the empire was not still flourishing; the waters of the Flood, spread everywhere side, flooded the empire; grasses and trees grew in such quantity, and the animals had multiplied so much, that the five kinds of seeds did not come to maturity. The animals greatly inconvenienced men; the traces of the beasts ferocious & the remains of birds were seen in all the roads of the empire. Yao, continues Mengtse, afflicted with the sad state of China, raised Chun to dignity, and entrusted him with the care of to remedy the evils of the Flood, and to repair the damage that he had made; consequently Chun ^{pd.71} ordered Peyé to preside over the fire; Peyé set fire to the mountains and lakes, burned all the woods and all the useless grasses, and the animals fled. Yu opened the nine rivers; he made it so that the Tshi & To rivers discharged their waters into the sea. facilitated the course of the rivers Niù, Hán, Hoài & Tséë, which will join their waters with those of the great Kiang River; So China had enough to feed its people.

During the time this work lasted, Yu was absent from work for eight years. at his house; he passed by his house three times without entering. Héoutçie taught men the art of sowing, planting, cultivate & harvest the five seeds: the five seeds came into perfect maturity, and men had abundant food. But if the ^{men not pd.72}

think only of filling their stomachs with food, of leading a lazy and idle life without seeking to educate themselves, their life will not differ from that of animals; they have in themselves the seed of virtues; it is by cultivating it that we can make it germinate & bear fruit. The wise & august emperors (Yao &

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Chun) had compassion on the inaction and ignorance of their subjects; they entrusted Sie with the charge of *ssetou*, so that he taught the people the practice of natural duties, charity, which must reign between the father and the son, justice between the king & the subject, the difference between husband & wife, the order between elders and younger siblings, good faith and cordiality between friends. Fang-hiun (this is one of Yao's nicknames) giving to Sie the investiture of this important charge ^{pd.73}, said to him:

—Relieve those who are in pain, receive those who come to you, guide those who are lost, correct those who make mistakes, help the weak who are already on the paths of virtue, encourage them to continue their travel, constantly excite them about it.

These creations of charges, this clearing of land, mark enough, it seems to me, the beginnings of the Chinese monarchy, I see nothing there which could suit Egypt. We see in the *Chou-king* a fragment of ancient Chinese history, entitled *Yu-Kong*; that is—that is, *the works of Yu*, in which the different operations of Yu, to drain the lands of China, & to provide the free flow of these waters into the sea. We also express the nature of the different lands, and we fix the quantity and quality of the ^{pd.74} royalties and tributes, having regard to the degree of goodness of these lands, to their properties, and to their distance or their proximity to the court. Mr. de Guignes must deny the antiquity and authenticity of this piece, if he claims that the works discussed there concern Egypt and not China; for although most of the names are changed, one cannot to ignore the geographical description of China as it was then; & the Chinese, by the attention they had to mark age in age the successive changes which have been introduced into their geography, are much less mistaken than we are, when we want to grant the description of Gaul as it is found in Caesar's Commentaries, with our modern geography.

We see that China was then ^{pd.75} divided into nine large

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provinces; that the province of Kitcheou, where Emperor Yao held his courtyard, was bordered to the east, west and south by the Hoangho; to the north, by the Tahang mountains: this province therefore contained the Chansi, the Petcheli, the part of Honan located north of Hoangho, & the whole country which extends to the west from Y-tchou-ouei, city of Leaotong.

The other eight provinces are also clearly designated, so that by their respective situation, and by a fairly large quantity of names of rivers and mountains, which are still today the same, it is impossible to transport this description either to Egypt, or any other country; only China has ever been recognized there, & it is impossible not to recognize it there.

XX. "Under Yao, who reigned from 76 Yu, that is to say, before Led, all China, it is said, was known, all its inhabitants were policed; fifteen hundred years later, the greater part of China was barbaric; this is a manifest contradiction which does not is explained by looking at Yao as an Egyptian prince.

Following these words, we see that M. de Guignes recognizes kings of Egypt prior to Menes. I had believed until then that this prince had was the founder of this monarchy, I imagined myself having the most solid proofs; Mr. de Guignes puts all my criticism into default, and if he deigns to share his discoveries with us, I will be obliged to overhaul all my knowledge of this genre.

I agree with Mr. de Guignes that some Chinese historians, drunk pd.77 outrageous praise, which Confucius lavished on the Emperors Yao, Chun & Yu, whom he proposed to the kings as models of wisdom and conduct, have perhaps too much exaggerated the flourishing state of China under the reigns of these princes; but he also exaggerates in his tower, when he claims that 1,500 years after Yao, China had become barbarian. Where did he read that? The mountaineers miaosse, those who inhabited the western and southern parts of China, were for a very long time barbarians who did not recognize the emperors Chinese for their sovereigns, it was only little by little that they were brought

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to the yoke, and that they were made to taste the sweetness of a happier life & more peaceful. They were before, only a kind of Tartars without no kind of fixed government, without morals, without culture. But the courtyard of pd.78 emperors was she barbaric, in a word: what constituted China in those remote times, was it not also civilized while it has been since, that it still is today?

XXI. "The Egyptian colony," said Mr. de Guignes, "does not seems to have come to China only around the year 1122 BC Then we see a prince who shares it among a large number of generals to reward them. These generals establish themselves in the provinces, gather the people, and subject them to order: do we not know from these traits, he adds, the origin and the formation of an empire?

No, certainly, we will never recognize in the establishment of The Zhou Dynasty, the beginnings of the Chinese monarchy. Do Chinese people talk about Vouvang, the founder of pd.79 this dynasty, as a prince fallen from the clouds? Do they not regard him as a descendant of the famous Héoutçie, who presided over agriculture in time of Yao, and to whom Chun gave the country of Tai as a reward in Chensi province? Conglieou, descendant of Héoutçie, went established in Pintcheou, in Chensi, in the year 1796 before the Christian era: Coucong or Thai-vang, who originated from this lord in the ninth generation, defeated the Barbarians at Kichang: he settled in this new territory in the year 1326 BC, and gave his family the name of Tcheou, which it has always kept since. This Thai-vang had three sons, namely: Taïpe, Yu tchong & Kilie. The first two of these princes having learned that their father intended his principality for Kilie their younger brother, they withdrew from their full pd.80 willingly, among the peoples barbarians who inhabited the south of China, and they policed them; Kilie was established king by these people, and he founded the kingdom of Gou which included the eastern part of Kiangnan, whose capital was Soutcheou. This The kingdom lasted until 472 BC. Kilie became, by the

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retirement of his brothers, the head of his family, had a son Ven-vang who acquired such a reputation for wisdom that 40 of the regulos or tributary princes of China, placed themselves under his protection. Finally Vouvang, who with an army of 700,000 men, dethroned in the year 1122 the last emperor of the Chang dynasty was the son of this last prince, and it was he whom Mr. de Guignes brought from Egypt to establish a colony in China. Unless he wants to take issue with the Chinese, against their books, against ^{pd.81} their traditions perpetuated from race to race; in a word, against everything that constitutes the character of history, I do not understand how one can undertake to establish an opinion as unlikely.

Si Vouvang fought the Tyrant Cheou with an army of 700,000 men; if this prince after having become master of China erected about 800 tributary princes, what idea must one not form of the power and antiquity of this monarchy?

XXII. What Father Parennin says in his letter ¹ to M. de Mairan, concerning metempsychosis which he considers as a doctrine foreign to China, which was only introduced there ^{pd.82} in times later, deserves special attention in relation to the present question: for if the Egyptians established colonies at the China, they had to bring there with their laws and their customs, the system of metempsychosis, which flourished in Egypt from the first times of the monarchy. Now, according to the testimony of the learned Jesuit, *it is a doctrine of later times, which has always been foreign to China: it has been constantly rejected and anathematized as a plague from India. Chinese scholars wrote books without number against this sect, without however being able to prevent it to make immense progress, especially among the people.*

If the Egyptians had become the masters of China, far to abandon this dogma of their religion at the most ^{pd.83} vile populace;

¹ M. de Guignes gives a long extract from this letter. We do not know on what subject, because it is contradictory to his feelings, and he does not respond to it.

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far from opposing its introduction into this empire, and from speaking about it with the last contempt, they would have been the most zealous observers.

How will Mr. de Guignes reconcile these historical points & indisputable with his opinion? *What thread will be suitable to guide him in the twists and turns of this labyrinth?*

I will add to the testimony of Father Parennin, the authority of historians Chinese. It is no more than 1,694 years since the doctrine of Metempsychosis is known in China; here is how it came about there introduced.

Mingti, emperor of the Second Han Dynasty, sent to the West Vangsun & 17 others with him, to bring the doctrine of Fo or Buddha. These deputies penetrated as far as the country of the Yüechi, one of the kingdoms of Si yu or Thientço. There they met two

chamenes or religious of Fo, one of whom was called Chekiamotem, pd.84

& the other Chofalam they took to China, with images of their God Buddha, painted on fine Indian canvas, & 42 chapters Indian canonical books, which they put together with the images on a white horse. The embassy arrived happily in Loyang, a city imperial China, the eighth year of the reign of Mingti, that is to say say, the year 65 of the Christian era. Before this time, one does not did not know in China this nothingness or emptiness, that the bonzes considered as the first principle of everything; we ignored the system of circulation of souls in the bodies of animals; there is even much appearance that this doctrine, spread so universally today throughout all of Upper Asia, had not crossed the banks of the Ganges.

pd.85 This historical trait is, without doubt, one of the most solid arguments that one can use against the communication that M. de Guignes wants to establish between the Egyptians and the Chinese; if it is It is indisputable that metempsychosis was not known to the Chinese until the year 65 of the Christian era, what appearance of establishing a colony Egyptian in this empire 1,057 years before this time?

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XXIII. I do not believe that Mr. de Guignes can authorize himself in this that the learned Father Berthier says in favor of his feeling, in the *Trévoux Journal* for the month of June, page 1,460. Indeed, the great changes made by Emperor Vouvang, upon ascending the throne, have nothing special. The founders of each new dynasty in have done as much. They have changed the order of the calendar at will, & pd.86 established new laws. They adopted among the colors the one they affected more, to make it the distinctive colour of their house. They put themselves under the protection of one of their five elements, or at least of one of the five Chang-ti represented by these elements. They gave new names to the provinces of the empire, each time it pleased them to make new shares, and to extend or bring their limits closer; finally, there are not even cities and towns, whose names they have not changed. All this, I agree, resemble the provisions of a legislator, but not of a legislator who polices a new land. Vouvang, by making the changes of which the learned journalist speaks, used a right which belonged to the emperors alone, it was a custom already consecrated before him by the princes Yao, pd.87 Chun & Yu, by Tching-tang founder of the second royal family, &c.

"But here is something even more favorable to the system of Mr. de Guignes, adds Father Berthier... Brother from Vouvang, named Tcheou Kong, knew the compass, & in taught foreigners the custom of returning to their country. These foreigners were from countries to the west of China: names in particular Siam, Laos, Cochinchina, etc. But perhaps we must go back to Egypt and Phoenicia, in which case these pd.88 foreigners would be the Egyptians or the Phoenicians authors of the discovery and of the legislation Chinese people.

These foreigners spoken of here were the ambassadors of the king of Kiaotchi or Cochinchina. This king, named Yue-tchang-chi, having heard praise for the fine qualities of Tchingvang, son &

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successor of Vouvang, of the wisdom of his government, etc., conceived such esteem for him that he sent ambassadors to his court, to lend him faith and homage in his name, and to declare to him that from now on he would recognize himself as his vassal.

Could it be that Egyptians went to look for a master? several thousand leagues from their kingdom? The thing is unbelievable. The Kiaotchi is certainly Cochinchina, the pd.89 Chinese do not vary on this point; and if they sometimes name Siam & Laos, it is because they do not are not assured that Cochinchina has always had the same limits that she has today.

This, without going into unnecessary detail, is what can be objected in general against the writing of Mr. de Guignes. And this, I think, is what he will not have not failed to object to himself; but who knows where this leads us often the search for truth? The ardor with which one engages in it, deceives on the faintest appearances. We take the shadow for the reality.

I pity Mr. de Guignes, if he seriously believes that part of Egyptian history is deposited in the Chinese Annals, and if undertakes to extract it. He will consume this work, however painful that it is useless, valuable time that he can use more efficiently for the advantage of letters.

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[ca: same remark as for the *Memoir board*.]

Board of *Doubts*

<i>Pheniciens</i>			<i>Chin. mod.</i>		
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		15	室	Chě	
		16	舍	che'	
		17	閑	Hia	
		18	君	Kiūn	
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		21	詳	Siāng	
		22	聖	Ching	
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**MR. DE GUIGNES'S REPLY
to the doubts proposed by Mr. Deshauterayes
on the dissertation entitled:**

**Memory in which one proves
that the Chinese are an Egyptian colony**

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pr.03 I had resolved to keep silent about the doubts that Mr. Deshauterayes has just published, because my intention is not to engage in any literary dispute, and which I much prefer to approach my goal, than to pr.04 to stop like this on the road. Besides, these doubts did not seem to me to be at all well-founded; but as we create difficulties in order to have the pleasure of to fight them, to make me say what I did not say, to disguise on several occasions the truth, and that by this we do not fail to to impose on the part of the public which does not undertake to examine thoroughly This matter, I believed I should answer in a few words, in order to destroy the impressions that these Doubts can give rise to.

I seek the truth without detours. I would be delighted if my observations are well-founded; but if, by chance, I were to come to discover the fake, I would be the first to withdraw from it. I will receive with I am pleased to receive solid advice that you would like to share with me; I will make use of it; but, I repeat, I do not want to perpetually combat reflections that are too hasty and which have not been thought through, such as are the Doubts that I am going to examine. There are twenty-three of them, which I divide into three classes.

First class

1° pr.05 In the first doubt, we find *neither probability nor likelihood to assume that hieroglyphs originate from alphabetical letters*. This doubt would be well-founded if I had not said the opposite in my Memoir, since, page 3, I think with Mr. Warburton, that

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The first alphabet had borrowed its elements from hieroglyphics. I

I have expressed myself everywhere in accordance with this idea.

I said on page 62 that the letters beth, daleth, ain, schin, etc. were formed from the painting of the thing signified; so I was doing to hear that hieroglyphics gave birth to letters alphabetical. I said again on page 63, that Mr. Abbé Barthélémy had put this excellent theory into a greater light, and I adopted its feeling. Page 59 I said again, *from there it is easy to conclude that the Chinese characters were originally pure hieroglyphs*. Isn't it not give priority to hieroglyphs over alphabetic letters?

It is ^{pr.06} so obviously this doubt is offered for free.

2° The second doubt is only a repetition of the first, and we do not distinguished that to multiply the number of apparent difficulties.

3° In the third doubt, Mr. Deshauterayes is a little hasty too much. It was necessary to wait for a more extensive work than the small brochure that I gave and which is only an announcement. It is as if, according to a prospectus, we were going to complain that an author did not give the solution of all the difficulties that his subject presents. However, it is not necessary not go further without making some observations.

As soon as, it is said, alphabetic characters were invented, The hieroglyphs were left to the priests, who made them into a mystery. I ask here whether one can reasonably support this assertion. All public monuments, all small figures intended for the devotion of the people were loaded with hieroglyphics; Was it so that nothing would be understood? That cannot be sustained. Let us, however, adopt for a moment such a risky sentiment. ^{pr.07} We will be obliged, it is said, to transport priests with the colony. I do not see no inconvenience or impossibility. But in this case, it is added, 1. We ask: Why did these priests allow China to free use of hieroglyphics, while they were on reserve in Egypt? I answer, that I cannot believe that the priests alone knew

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read the hieroglyphs. 2nd We ask why the Egyptian language has not prevailed in China? 3° Why did the Egyptian priests not established their religion? I would be delighted if Mr. Deshauterayes told me, why the language and religion of the Egyptians did not prevail in the Greece? Why didn't the Franks give their language and religion? to the defeated Gauls? Why didn't the Tartars do the same to towards the Chinese whom they have subjugated? I could expand on these articles; but it is enough for me for the present to answer them in a few words.

4° Mr. Deshauterayes in his fourth doubt, as a consequence of the feeling that he attributes to me, says, "if the hieroglyphs preceded

alphabetic writing, why does Mr. de Guignes suppose that the pr.08

hieroglyphs communicated to the Chinese by the Egyptians, were composed of alphabetical letters? » This doubt is based only on this that Mr. Deshauterayes did not understand my Memoir, where I say that the Egyptians communicated their entire writing to the Chinese, that is to say, their hieroglyphics their alphabetic letters; thus its question becomes useless, since some of the Chinese characters are hieroglyphics, others alphabetical letters.

5° We attack in the fifth doubt the comparison that I have proposed to make more sensitive the way in which I conceive that the Egyptians transmitted their hieroglyphics to the Chinese. It is of the nature comparisons of always being defective. Everyone knows the proverb. If Mr. Deshauterayes knows a more exact one, I will adopt it willingly. But he must not ignore that by rejecting this comparison,

which I believe to be quite fair, the fact nevertheless exists. If only the facts were true of which one can say that they happened from such and such a pr.09

way, many true facts would turn out to be false. America is populated, we do not know in what manner it was. I try to explain how the Egyptians behaved with the Chinese; but I do not does not flatter to succeed, this little success does not invalidate the fact that I want establish. We find the Egyptian letters in China, that is the fact. How did this happen? That's what I'm being attacked for here, that's what

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I give up, because it doesn't interest me. Mr. Deshauterayes finds it very easy to make savages understand the system alphabetical. We can judge this by the time people of a certain age are employed in learning to read.

6° In the sixth doubt, the author is in contradiction with himself-same. As I find in Chinese characters letters Phoenician, he says that hieroglyphs have nothing in common with these letters. Let us put this next to the second doubt, where he says that Athos, king of Egypt, invented the elements of the alphabet which was used in Phoenicia, Chaldea, etc. Therefore the Phoenician letters are the same as pr.10 the Egyptian alphabetic letters which are derived from hieroglyphics, and it is these latter that I find in a large number of Chinese characters. The rest of the doubt still rolls on this false assumption so often repeated, to which I must no longer respond, since I never said that the letters were older than the hieroglyphics.

7° In the seventh doubt, Mr. Deshauterayes expresses his surprise that I did not use the text of Saint Clement of Alexandria, preferably to that of Porphyry, on the different kinds of writings which were used by the Egyptians. I have not named either Porphyry nor Saint Clement of Alexandria, because I did not want to give preference over none. If I had done so, I would have been entitled to ask the reason for this preference; then I would have had to cite the texts of the two authors, compare them with each other, distinguish what that they have in common with what is particular to them, assign the defects of one, to examine whether the other does not also contain some, or, less, try to reconcile them pr.11 if they are likely to be of any conciliation. I doubt very much that such a detail would have been pleasant to the reader, & that he would have been grateful to me for having indulged in it. At least he should not have expect to find in a first essay a discussion of this nature, which, moreover, is totally foreign to my object. Porphyry, Saint Clement of Alexandria and all those who have spoken of the characters

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Egyptians, agree on this point, that these people used two kinds of writing, one hieroglyphic, and the other epistolic. This was sufficient for the purpose I had set for myself. My goal was to find among the Chinese the two kinds of writing that the Ancients and the Moderns assure us were in use in Egypt. I found among the Chinese not only the epistolic character but also the hieroglyphic, the symbolic & all those which one can regard as subdivisions of the hieroglyphic; I have therefore fulfilled my object, as much that it was possible to do it in an essay, where it should not be question of exposing to the public my first views on the characters

Chinese. Those who will be curious to see which of these two authors pr.12

deserves preference, may consult Mr. Warburton who has them discussed with as much light as erudition; and I will be very surprised, If, after reading the long commentary of this scholar, they are convinced, like Mr. Deshauterayes, that he did not hear the passage of Saint Clement of Alexandria, and if they prefer the knight's explanation Marsham.

These are the first doubts raised by Mr. Deshauterayes. He has himself felt the weakness, since he only describes them as presumptions; for whatever strength he supposes they have, he is not unaware that a presumption would never have the strength to refute an established fact. But what are these presumptions? As we have seen, ideas that I have not had and that I have not proposed points; allegations destroyed by my Summary that the censor had before my eyes; things foreign to my object; finally, repetitions affected to increase the number of objections.

Second class

The following doubts have a pr.13 more direct report to my work. Mr. Deshauterayes criticizes the comparison that I made Egyptian Phoenician characters with ancient Chinese characters. This criticism, I confess, would destroy everything I have said in this regard, if it was founded; but the only representation of the ancient characters Chinese is enough to make it fall; and if Mr. Deshauterayes had consulted

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with more attention to the dictionaries that contain them, it would have been spared me the trouble of detailing these doubts, and me the trouble of answering him.

8° His eighth doubt has as its object what I said about the letter Phoenician *jod*, and the sign by which the ancient Chinese designated the hand. I will readily agree with Mr. Deshauterayes that the Chinese character *chao* which has some relation to the Phoenician *jod* ne does not mean the hand; also it is not this character that I have employee. But Mr. Deshauterayes cannot deny that the two characters *yeou* & *tço* ne mean left hand & right hand, as the Phoenician *jod* designates the hand. The form in which it has pr.14 represents these two characters is not the only one given to them by the Chinese. There is another one that Mr. Deshauterayes has not seen. We can see on the board the characters *tço* & *yeou*, which are drawn in different opposite directions: the first means the left hand, the second the right hand. Now, these two ancient characters have an entire resemblance to the Phoenician *jod*. The eyes alone, as Mr. Deshauterayes says, can judge. A resemblance if marked does not appear to be the effect of chance, on the contrary it announces the common origin of these characters.

9° In the ninth doubt, Mr. Deshauterayes advances that the character *ye* has almost no relation for the figure with *the aleph* Phoenician. His criticism restricted by this *almost*, is an admission that one can, at least, perceive some resemblance between these two characters; but to make this resemblance disappear, he claims that the character *ye* is only the small horizontal line which can be seen next to the figure which he had engraved, and that the lines which cover it pr.15 were only added after the fact to stop the bad intention of those who would like to alter the figures. These are assumptions free & unproven conjectures. The precaution of a figure foreign added to the character, is not sufficient to stop the ill will of a forger. Let us admit the supposition, however. Mr. Deshauterayes, at least, will not be able to deny that this character *is* not

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is often in the composition of ancient characters a line perpendicular, like *the aleph* is in oriental alphabets; but if we reject this unproven conjecture, and look at this character as an ancient character, as it is indeed, one will be forced to agree on its fairly exact conformity with *the aleph* Phoenician; and this conformity would have been more noticeable in the eyes of the readers, if Mr. Deshauterayes had had the Phoenician character engraved in the same proportion as the Chinese character.

As for the meaning, I think that Mr. Deshauterayes does not will not dispute that the character *ye* does not mean pr.16 first. From this meaning derives that of preeminence that *the aleph* still has in all oriental languages. This idea of first was not attached in these languages, that because he is at the head of all their alphabets. I ask Mr. Deshauterayes why the Chinese character which resembles it and which represents the same idea, holds also the first rank in the character order?

10° In the tenth doubt about the *daleth* of the Hebrews & of the Phoenicians, Mr. Deshauterayes condemns himself. A simple view of the Phoenician character *daleth* & of the Chinese *hou*, as he himself has them had it engraved, should have made him see the perfect resemblance, & to stop him in his criticism, since this resemblance was enough for me to the establishment of the proposal that I had put forward. If he had carried his further research, he would have still found in the different forms characters *hou* & *muen* which designate a door ([see pl. 3](#)), figures whose conformity is no less sensitive with the *daleth* Phoenician. This same research would have led him to discover the Chinese character, which expresses a door, represented as the *daleth* of Hebrews, except that he turned around. Similar differences are noticeable in languages whose alphabets are borrowed from the Phoenicians, without ignoring their origin. The conformity of the features which form these different characters is found supported by their common meaning, since *hou* or *muen* in

pr.17

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Chinese means a door, like *daleth* in Hebrew & Phoenician, which cannot be denied by Mr. Deshauterayes.

11° The representation of the figures is the only answer I have to make to Mr. Deshauterayes on the eleventh doubt that he proposes. The *mo* character which means an eye (see pl. 5), like *the groin* among the Orientals, is an O or a small circle. We see it by the figures themselves which he had engraved. A few lines or points added in the circle, do not do not disfigure this character, and do not prevent it from being recognized. We know that the same characters, passing from one people to another, have often undergone some alteration; but the main features that the changes have not been erased, still attest to their origin.

On the twelfth doubt, I agree that we should have 12° pr.18

complacency to find that a Phoenician letter, which is not composed of only three features, has a resemblance to a character Chinese composed of fifteen strokes, but Mr. Deshauterayes should have remember that this is not about the modern character. Without a excessive complacency we can find some connection between the former Chinese character *tchi* & the Phoenician character *schin*. This report can be seen in one of the figures that Mr. Deshauterayes himself has same data. There are three teeth on each side as in the Phoenician *schin* ; but this report would have been much more sensitive, if one would have represented the ancient characters. The *tchi* is painted there as a semicircle, to which three internally attached on each side teeth, or as a portion of a circle topped with four teeth. These figures whose connection with the Phoenician *schin* cannot be disputed , were visibly formed from the ancient hieroglyph, or from the painting of a jaw furnished with its teeth; but in passing from the hieroglyphic character to the epistolic or alphabetic character, the mass

The entire painting has not survived, it has been simplified, we do not have any preserved only the features sufficient to give an idea of the whole. These alterations are even proven by Chinese characters which are more or less loaded with teeth. The marked conformity between the former

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Chinese character & Phoenician character is still supported here, as in the others, by a common meaning. By confession from Mr. Deshauterayes the old Chinese character *tchi* designates the jaw & teeth like the *schin* of the Phoenicians.

13° The thirteenth doubt is the same as the previous one. Mr. Deshauterayes supposes that I compared the *Beth* of the Hebrews with the three modern Chinese characters he represented. Could he forget that, proposing to find the origin of Chinese writing, I had to put aside the modern characters to pay attention only to the ancients? If he had consulted, as he should have, these ancient characters, he would have found among them the *fang* character (see pl. 2), the only one any pr.20 prevention, announces its compliance with the inspection, without *beth* of the Hebrews; & he would have noticed that this character in Chinese means to close, to enclose, to surround, which is the idea attached to the *beth* of Hebrews & other Orientals.

The reproach that Mr. Deshauterayes makes to me of putting contribution of the different oriental alphabets to compare them elements with Chinese characters, cannot be serious on his part. He himself admits the common origin of the alphabetic characters of various peoples of the East; let us repeat his confession:

"Athothes," he tells us, "invented the elements of the alphabet. The ease of this latter writing quickly spread its use not only throughout Egypt, but also in Phoenicia, in Chaldea in several other kingdoms.

But even if Mr. Deshauterayes had not made this admission, their origin would not be less certain. The comparison of the different alphabets orientals is enough to convince that they all derive from the same source, & that in their principle they are one and the same alphabet. If features by which the characters are formed pr.21 of this alphabet, we are in right to conclude that they are originally Egyptian or Phoenician, the discovery of these same features in ancient Chinese characters

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does it not operate the same conclusion, especially when this conformity of features is joined to the uniformity of meaning?

14° The fourteenth doubt is destroyed by inspection alone of the Chinese character *hia* which is the object (see pl. 8). Some determined that Mr. Deshauterayes should indistinctly contradict everything that that I have advanced, I do not imagine that he could deny that this *hia* character is not composed of *ya*, which means teeth, with the character *muen*, which designates a door. These two characters being, as we have seen above-
above, the same as the *schin* & the *daleth* of the Hebrews or of the Phoenicians, it results for the pronunciation *schad* ; but the character *muen*, which is the Phoenician *daleth* , being doubled, I was allowed to read *schadad*. It is true that the Chinese character is composed of only two radical; but it is necessary to observe, as I have just said, & as

figure given by Mr. Deshauterayes, one of which we see in pr.22

these radicals are doubled. The conformity of meaning of the character Chinese with that of the Hebrew or Phoenician word found there, is also admitted by Mr. Deshauterayes. It is appropriate, according to his Dictionary, that the Chinese word means *to make an opening, to tear*. This is one of the ideas attached to the Phoenician word *schadad*, which we also pronounced *schadd*. Mr. Deshauterayes' difficulty is therefore without object, and is destroyed, either by the figure of the character that it produces, either by the meaning he cannot help but give it.

15° Instead of *most*, read *several*, and we will see the fall difficulty raised by Mr. Deshauterayes in his fifteenth doubt on the number of kings of Egypt whose names end in *phis*.

He can't believe I found the word *phii* in the Chinese character *kiun* which means prince or king. If he had wanted to open the Dictionary of Ancient Chinese Characters, his doubt would not have lasted long; he would have found this word *kiun* expressed by two Phoenician *jods* joined next to _{pr.23} together or one of the other with a *phé* between two. These three characters thus united, certainly give the word *phii*.

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The determined meaning that Mr. Deshauterayes agrees that the word *kiun* a in Chinese, & the result of Phoenician characters with which the Chinese painted this word, led me to conjecture that the word *phis* which is found at the end of Egyptian names, responded to this character.

16° In the sixteenth doubt Mr. Deshauterayes takes a high tone decisive; but this tone, even if it were even higher, decides nothing. For criticize at will, he adopts or rejects at will what he likes. He finds in some of the characters I have cited hieroglyphs which could have been invented by different peoples, without any communication between them; but he passes over in silence characters symbolic, which, being arbitrary in nature, reveal an origin common, and can only come from the same source. Thus he does not say nothing of the spread wing which among the Chinese signifies the minister of a prince, nor of the cap which, among the same people, designates a great pr.²⁴ charge in the State. Let Mr. Deshauterayes cast his eyes on the Egyptian monuments, he will find these symbols often traced.

Hatred, I said, was expressed among the Egyptians and the Chinese. by two unpleasant animals. This example, according to Mr. Deshauterayes, cannot be conclusive because it would still be necessary that these animals were the same in the hieroglyph used by both peoples. This reasoning supposes that the Egyptians themselves-themselves invariably used the same animals for express this passion, but this assumption is contrary to what we know of the ancient hieroglyphs of this people. The reading of Horus Apollo that Mr. Deshauterayes made must have taught him that the Egyptians often used different symbols to express the same idea, as they sometimes represented ideas different by the same symbol.

The hieroglyph used by the Egyptians to express hatred was, continues Mr. Deshauterayes, the fish. This animal, I admit, was part pr.²⁵ of one of the symbols in use to designate this

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passion; but he was not the only one, another had to be joined to him.
 nature of the symbol required it, otherwise it would have been unintelligible. The idea
 hatred being a relative idea, we had to find some relationship
 in the symbol under which it was represented; so he was
 necessary to join to the fish another animal which was its enemy &
 who had a marked antipathy towards him; this is what leads me to
 believe that in the symbolic inscription of the temple of Sais, it is not necessary
 point to separate the hawk from the fish, and that we must translate it thus: O
you who are born and you who die, that is to say, young and old,
hate or detest impudence. Saint Clement of Alexandria in
 the explanation he gave us of this inscription, detached the
 figure of the hawk from that of the fish & looked at them as two
 different symbols, one of divinity, the other of hatred. He has
 probably convinced that the sparrowhawk could only be among the Egyptians the
 symbol of the divinity or of the beings to whom they attributed it; but this bird was
 the symbol of pr.26 several
 different things; it was used alone to express also
 elevation, abasement, blood, victory, a miser, a man
 light in running, etc., but when it entered into the composition of a
 symbol, as in the inscription of the temple of Sais, and that it is
 found attached to another animal, it marked hatred.

Mr. Deshauterayes disputes the last example that I reported of the conformity
 of Chinese hieroglyphs with those of the Egyptians. This
 example is that of a circle with a small animal in the middle, which I said
 to be the symbol of the sun among both peoples (see pl. 12). M.
 Deshauterayes would have spared me the Egyptian hieroglyph if instead of a
 small animal I had said a scarab, which he will nevertheless allow me
 to put in the genus of animals, although it is included in the class of insects. For
 the Chinese hieroglyph, I am still forced to refer him to his Dictionary of Ancient
 Characters. Let him give himself the
 As soon as he opens it, he will find a bird or insect flying in the middle of a circle
 used to represent the sun, in the same way that the Egyptians represented it.

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pr.27 This same dictionary will also teach him that among the ancient Chinese the character *chang* which means high, elevated (see pl. 13), was written by a horizontal line or by a curved line, with a point or a ball above. Let him also consult the monuments Egyptians, obelisks, the Iliac Table, etc., he will find there what same hieroglyph, the meaning of which does not seem to have to be ambiguous. Its position above the sun symbol & in the same circle does not allow us to doubt that it does not mean high and elevated, an epithet which suits this star that the Egyptians regarded as the most high God.

Third class

The doubts that Mr. Deshauterayes then proposes against what he please call my historical evidence, having no relation to the conformity of ancient Chinese characters with the characters Egyptians, which I have begun to establish, I could dispense with it respond. The most firmly established facts are often found of accessories attached thereto and which are likely pr.28 of difficulties; but these difficulties do not shake the certainty of the facts principals, when it is proven. When therefore among these new doubts there would be someone to whom I would not be in state for the present to oppose a completely satisfactory solution; I will go even further, even if there is still some difficulty of this nature, when I have established my system and proven it, I will not feel obliged to abandon it, nor even to change the least thing.

Let us, however, examine whether Mr. Deshauterayes are as sharp as he supposes; but before I cannot refrain from claiming his good faith. He did it allow me to present what ends my Précis as historical evidence from me? Didn't he have to realize when he read it? that I was still only offering simple conjectures, to which even I didn't hold much? My expressions which marked my doubt &

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Could my uncertainty give him another idea?

precaution that I took to declare pr.29 expressly that I

I did not yet affirm anything, was it not sufficient to make him judge the degree of value that I myself gave to these so-called proofs?

In fact, I have only presented them as first views, which I reserved the freedom to submit to a new examination, and even to give up, if I did not find them sufficiently authorized.

17° Mr. Deshauterayes could conclude from the way in which I proposed what I said of this barbarous savage nation which subsists in China, which has withdrawn into the mountains, from where it raids the surrounding area. I have not affirmed that it was a remnant of the ancient savages of the country, who, on the arrival of the Egyptians, had withdrawn into

the mountains; I just asked doubtfully, if we didn't

could not regard them as such. If I have not added that this wild nation is called Miao, San Miao, & Miaosse, it is because it was easy to recognize her from what I said, and that besides not writing point in the history of China, a more particular designation became

pr.30 useless. The impossibility that Deshauterayes finds to reconcile what one read in Chinese historians of the beginnings of the wars of this nation under Yao, and even before, with the time of my colony Egyptian in China, could be an objection for one who would admit the authenticity of ancient Chinese history regarding the China; but it is not one for me which calls into doubt this authenticity 1. What I think of this part of Chinese history is sufficiently exposed in the summary of my Memoir; & M.

Deshauterayes, to avoid sophistry, should have abstained, at least as for now, to draw any inference against me.

18° He accuses me of infidelity, because in saying that there are peoples in the *Tatsin*, who have a common origin with the Chinese, I have not not added that this trait is taken from Matuonlin. This criticism is not found

¹ See my [letter inserted in the *Journal des savants* of December 1757](#), volume I, & in the 5th volume of my *History of the Huns*.

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placed here only to show off Chinese erudition; because this whether reported by Matuonlin, or by some other, it is not less true than it is in Chinese history. An author who reports a fact recorded in some historian of a nation has he never been regarded as unfaithful, because he did not want, or that he will have forgotten to designate the historian from whom he drew this fact, especially when he does not consider it essential to the object he is dealing with? Is it not enough for the accuracy that he did not imagine it and that we actually read this fact in a historian?

Mr. Deshauterayes cannot disagree that by the *Tatsin*, the Chinese pay means the Roman Empire, and is it not certain that Egypt was part of this empire? His criticism falls on the extent that Matuonlin gave to the Roman Empire, in which he claims that he did not understand Egypt; but he is not unaware that the writers Chinese are in the habit of expressing themselves as their ancestors did; and that the latter having understood Egypt in the country of *Tatsin*, Matuonlin must have understood it too. The so-called proof pr.32 on the contrary alleged by Mr. Deshauterayes is only a conditional proposition, the application of which can be contested. If Jo *choui* is not the Dead Sea, as he claims, the country of Sivang mou will be neither Syria nor Egypt. These names could designate another sea & another country, his reasoning loses all his strength. He felt that one could contest his explanation of these names; because it allows us to suppose that Matuonlin, in speaking of those from the country of *Tatsin*, who have a common origin with the Chinese, had the Egyptians in mind; but to destroy the induction which naturally follows from this supposition, he asks if the Egyptians draw their origin from the Chinese, and he does not reflect that he himself answered his question, by referring us to the self-esteem of the Chinese. Indeed, this vain nation which rises above all others will have wanted to persuade himself that those to whom she was indebted for her government and his police owed their origin to him.

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19° Everything that Mr. Deshauterayes adds on the reputation of the Chinese, pr.33 on the authenticity of their writings, is, as I have already done observe, that a petition of principle, which, in the dispute, produces only sophisms. He should have been careful that, since I was revoking in doubts the certainty of ancient Chinese history regarding China, This same story could no longer provide him with weapons against me.

The alleged difficulties contained in the same article are not quite thoughtful on his part. It seems to him that the Egyptianized Chinese princes would have despised themselves, if they had left their proper names to replace them with monosyllables. The princes in question never reigned in China, but in Egypt; and it was the Egyptians who, long after, carried an ancient chronicle of Egypt, which they made the head of Chinese history. Thus these princes do not did not make sure that they were called by their real names. I do not know how Mr. Deshauterayes did not read this in my Memoir.

It is impossible that Mr. Deshauterayes, and any other scholar, are fairly familiar with the spelling & pronunciation of the old pr.34 Egyptian language, to assure us that instead of *Menes*, it would have been necessary read *Manouph*, and instead of *Athoès*, *Athsor*, or *Athsori*, of which we do not gives no proof, because no valid proof can be produced.

What Mr. Deshauterayes had to do with regard to these princes & the others whose names I found in those of the princes of the first dynasty of China, was to show that I was mistaken, and that these names were not found there. He did not undertake it, no doubt, because he did not flatter himself that he could succeed. He is content to incidentally. He claims that it cannot be that I saw in the name of Tai kang, successor of Ki, the name of Diabiès. The analysis of the characters should be the only proof of this alleged impossibility. Mr. Deshauterayes has recourse to another. It is that between Athotes Diabies there is, according to the Canon of Eratostenes, another Athotes II of the name. Mr. Deshauterayes tells me will allow us to ask him if he is certain of the perfect accuracy of the Canon of Eratostenes; and assuming that this author was not mistaken in any way, & pr.35 that his catalogue has reached us without any

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alteration; if it could not have happened that the Chinese confused two princes who, bearing the same name, will have succeeded one another immediately.

Moreover, I do not believe that I am required to find all the names of the kings of Thebes in the first dynasties of Chinese. We know from well-known stories that the same princes are often referred to by very different names. Sacred historians do not always name the kings of Assyria, Chaldea and Persia by the same names under which they are found in secular historians. It must therefore suffice that I find a part of these princes, and I will regard my system as proven, when the conformity of the names will be supported by that of the events that historical monuments teach us are arrived under their reigns.

Mr. Deshauterayes finds it bad that I have only focused on the qualification of *Tchong* in the name of *Tchong kang*. To destroy the induction that I drew from it, he should have proven by the way that I have already indicated to him, that the word *Pemphi* is not really in this name; but here, as elsewhere, he did not dare to risk a direct objection; he preferred this indirect attack, although he cannot ignore that among the Oriental princes are more often named by qualifications that they have taken, or that have been given to them, except by their proper names.

The quote from Mengtzé, and the reflections of Mr. Deshauterayes accompanies it, fall back again into the petition of principle; they suppose, what is in question between us, the authenticity of the ancient history of the Chinese, relative to China, which I dispute. No use can be made of it against me, until one is in a position to judge the grounds for my doubt, that is to say, when I have produced them, and they have been solidly refuted.

19a° 1 M. Deshauterayes appears to vary in his criticism of the meaning of the name of the *Hoang ho river*. After having said that he has not read

¹ [ca: there are two paragraphs 19 in the text.]

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Nowhere has this river ever been called the Black River, it seems to agree that we can call it that, when he says: *Even so he would have been called the Black River*, he could have added that it bears indeed this name, since the Tartars, masters ^{pr.37} from China, & who understand Chinese perfectly, call him *Cara Moran*, who is can only translate as the *Black River*. It is the name of this river, like that of the Nile, that the ancient natives of the country & the The Phoenicians called it *Shihor*, the root of which, in their language, means both to be black and to be yellow.

20° We can, without recasting all knowledge of the ancient history of Egypt, admit kings in this country before Menes. Immediately before the foundation of the kingdom of Thebes by this prince, Egypt was probably not deserted. It was inhabited by different families; these families had their leaders, and it is not speaking improperly, to give to these chiefs the name of princes. Do not the Egyptians themselves speak to us of an Osiris and an Orus? who they say reigned before Menes?

21° Mr. Deshauterayes criticizes and adopts at the same time what I have said of Barbary and China 1,500 years after Menes. It is appropriate that two of the sons of Tay-vang, who gave his family or dynasty the name of *Zhou*, unhappy with their father, because he ^{destined the empire to pr.38} their younger brother, withdrew to the barbarian peoples who inhabited the south of China. Is this not admitting what is disputed? These Barbarians occupied the province of Kiangnan, where Nanking, the ancient capital, is located of China, which is in the middle and so to speak in the center of the empire. If this province, by the admission of Chinese authors, was still quite barbaric at the time of the founder of the Zhou dynasty, which is the time that I give to the Egyptian colony, what should we think of the neighboring and more southern provinces? Have I therefore had so It is a great mistake to say that 1,500 years after Yao, most of the China was still barbaric?

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22° If the Egyptians, says Mr. Deshauterayes again, established colonies in China, they had to bring there with their laws and their customs the doctrine of metempsychosis which flourished in Egypt from the early days of the monarchy. This objection is risky. Mr. Deshauterayes assign us the time of the doctrine of metempsychosis in Egypt? We know from the testimony from Herodotus that this doctrine originated in this country ; but this historian does not tell us when it began to be taught there, nor even less that it dates back to the early days of the monarchy. Was this doctrine universally received throughout Egypt? There is reason to doubt it. This country was divided into different kingdoms, each of them had its own particular cult; the religion of Thebes was not that of Lower Egypt, theology by consequent had to be different; a part no doubt admitted dogmas that the other rejected. Finally, what would Mr. Deshauterayes to anyone who would use an argument like his to deny that the Egyptians ever led colonies in Greece? If, he was told, the Egyptians established colonies in Greece, they had to bring the system of metempsychosis there. Now it is constant that the Greeks adopted this system very late, after the time when the arrival of the colonies is placed Egyptian; there was therefore never an Egyptian colony in the Greece. Would Mr. Deshauterayes admit this consequence? If he did, all antiquity which records the arrival of Cecrops in Athens, & that of ^{pr.40} Danaus in Argos, would testify against him. It is also necessary that he admits that the introduction of the dogma of metempsychosis into the Greece is several centuries later than the arrival of these two Egyptians in the country. The Greeks had no first knowledge of this dogma only by Pythagoras, about nine hundred years later than Cecrops and Danaüs. This philosopher having received it from the priests of Egypt in his travels, communicated it to his disciples who spread it then among the Greeks. *What thread will be suitable to direct Mr. Deshauterayes in the twists and turns of this labyrinth?*

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23° I have nothing to say in response to the quote from the Journal de Trévoux, by which Mr. Deshauterayes ends his doubts, nor to the reflections which he joint. What Father Berthier said in this newspaper may interest me, but I didn't use it.

@

HEBREU	PHENICIEN	CHINOIS
1. Aleph... A א	Ⲑ ou ⲑ ou Ⲓ	𐤀 ou 𐤁
2. Beth... B ב	ⲓ ou Ⲕ	𐤂 ou 𐤃
3. Daleth .D. ד	ⲕ ou Ⲍ	𐤄 ou 𐤅 ou 𐤆 ou 𐤇
4. Jod I י	Ⲏ	𐤈 ou 𐤉 ou 𐤊
5. Ain O י	ⲏ	𐤋 ou 𐤌 ou 𐤍
6. Phe פ	Ⲑ ou ⲑ ou Ⲓ	𐤎 ou 𐤏 ou 𐤐
7. Schin ש	ⲓ ou Ⲕ	𐤑 ou 𐤒 ou 𐤓
<hr/>		
8 Hia rompre briser	𐤔 ou 𐤕	𐤔 ou 𐤕
<hr/>		
10 Chin Ministre	𐤖	𐤖
11 Tcio Charge	𐤗	𐤗
12. Ge Soleil	𐤘	𐤘
13. Chang haut	𐤙	𐤙

Answer Board .

Discovery of ANCIENT AMERICA

by David Deal

I THE HIDDEN MOUNTAIN INSCRIPTIONS









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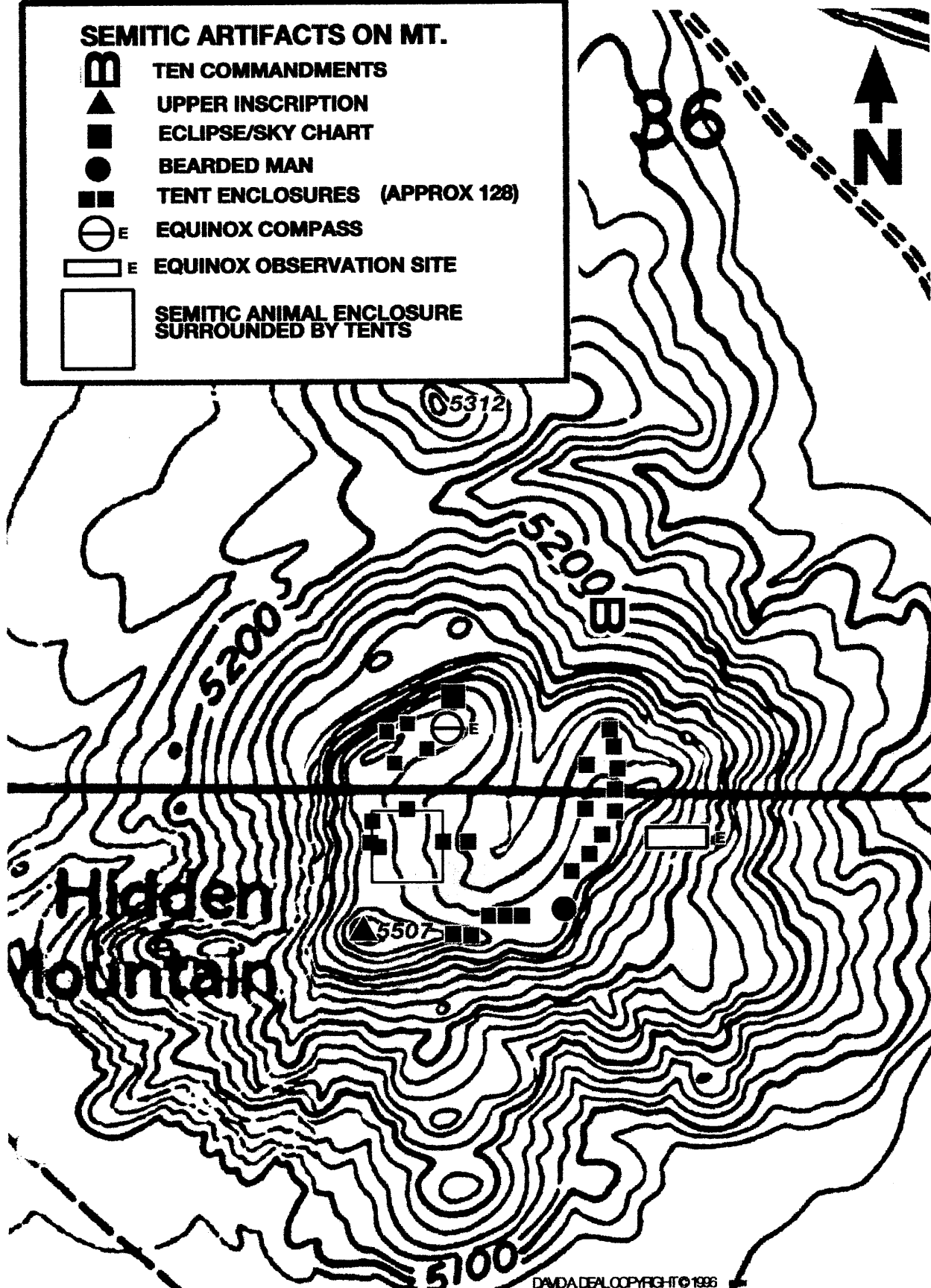
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HIDDEN MOUNTAIN LOS LUNAS, NM

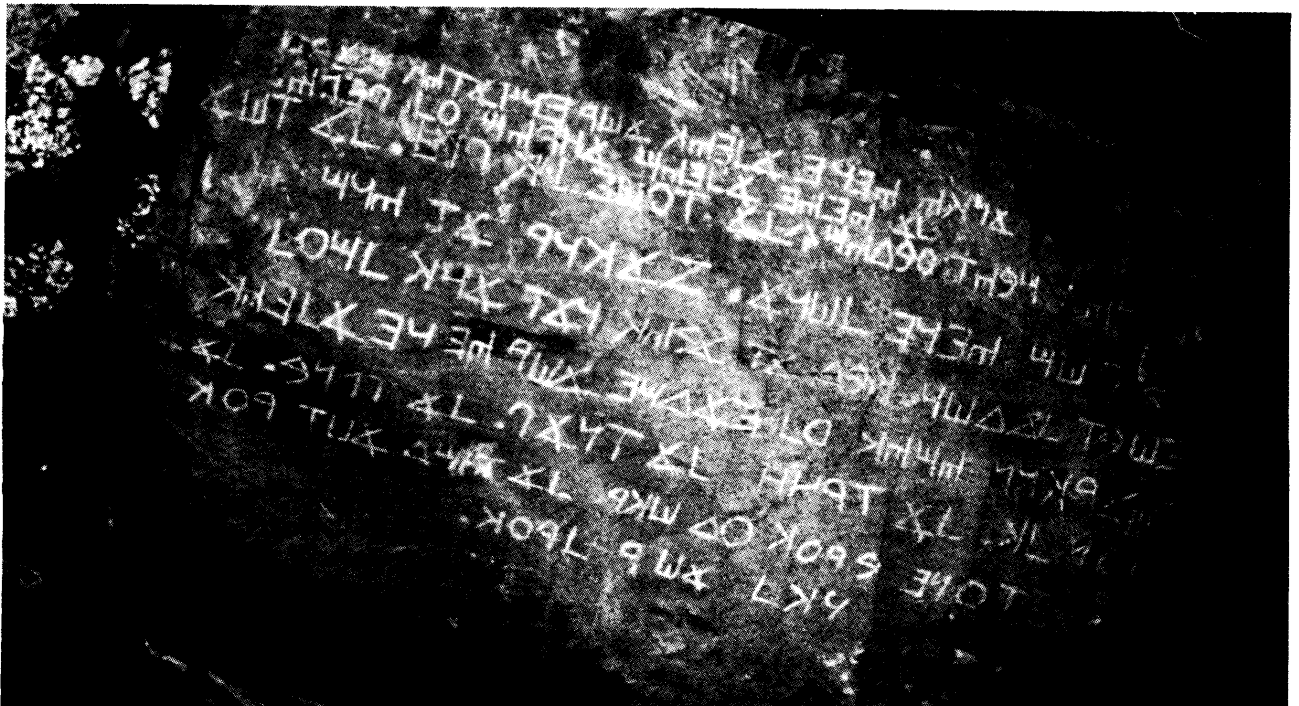
SEMITIC ARTIFACTS ON MT.

-  TEN COMMANDMENTS
-  UPPER INSCRIPTION
-  ECLIPSE/SKY CHART
-  BEARDED MAN
-  TENT ENCLOSURES (APPROX 128)
-  EQUINOX COMPASS
-  EQUINOX OBSERVATION SITE
-  SEMITIC ANIMAL ENCLOSURE SURROUNDED BY TENTS





View of Hidden Mountain. In the center of the picture is the ten commandment inscription on the lower right hand corner of the large, fallen outcropping.



Ten Commandments of Yahweh

THE SECRET OF HIDDEN MOUNTAIN

On the right bank of the Rio Puercos, some thirty miles southwest of Albuquerque, in the brown, barren waste of Valencia County, New Mexico, stands a volcanic mesa. The people in the general area call it "Hidden Mountain" or "Mystery Mountain" but the Indians retain its more ancient title, "Cerro Los Moqujino" ("Cliff of the Strange Writings"). These names aptly apply, for upon its slopes a secret is revealed that, if accepted, would change the basic concepts upon which ancient American history is built. Few even dare its challenge. Nevertheless, the emerging evidence compels us to conclude that this wilderness region was in ancient times visited by adventurers from the middle East.

Atop these natural volcanic ramparts is found the ancient ruins of a camp laid out in military fashion; that is, in a perimeter of small, one or two man dug-outs, which are called by some "pit houses." For the most part, these fox holes are arranged at the rim of the mountain with a larger, ceremonial ground and chieftan's complex in the western center of its heights. The perimeter dugouts hold a commanding view of all approaches to the mountain hideaway, and the only entrance is up a steep, narrow and easily defended defile or dry wash. The layout is classical, and is precisely how any ancient or modern army unit would defend its position against a hostile environment. Ample water is available less than a quarter mile away, from either the Carrizo wash or the Rio Puercos. The Rio Puercos is a tributary of the Rio Grande which flows into the Gulf of Mexico and provides a natural highway to or from Hidden Mountain and the sea.

At first one might casually dismiss these ruins as some relic of a band of ancient Indians that roamed the area. But closer examination of the details make such a conclusion patently amiss. Comparison of the building formations with other Indian sites proves them unique in the Americas, but surprisingly similar to finds in the Middle East. Yet the greatest shock, causing much disbelief and offhanded accusations of fraud, comes from the accompanying inscriptions found at the site. Lying along the winding trail, leading to the camp site on top of the mountain, juts a fallen outcropping of native, igneous basalt. On its face is carved an inscription in ancient letters. Another short inscription is found at the summit of the mountain. The words chiseled on these rocks are without a doubt ancient Hebrew. The greater inscription recites the ten commandments; the smaller reads "Yahweh is our Mighty One." The ramifications of these words, if authentically composed by an ancient scribe, are enormous, giving direct proof that a connection anciently existed between the Americas, through explorations of mariners, with the Middle East. The evidence would tend to indicate naval power for some countries as early as 3500 years ago. It is within this framework that we must examine the ten commandments of New Mexico.

ARAMAIC or ASSURITH (Modern) HEBREW	ROMAN LETTERS	PALEO- HEBREW (Ancient) ARAMAIC	INSCRIPTION ROCK
א	A/E	𐤀	𐤀
ב	B	𐤁	𐤁
ג	D	𐤂	𐤂
ד	G	𐤃	𐤃
ה	H	𐤄	𐤄
ו	Y	𐤅	𐤅
ז	K	𐤆	𐤆
ח	L	𐤇	𐤇
ט	M	𐤈	𐤈
י	N	𐤉	𐤉
כ	P	𐤊	𐤊
ל	Q	𐤋	𐤋
מ	R	𐤌	𐤌
נ	S	𐤍	𐤍
ס	T	𐤎	𐤎
ע	W	𐤏	𐤏
פ	Z	𐤐	𐤐
צ	'*	𐤑	𐤑
ק	TS	𐤒	𐤒
ר	MM	𐤓	𐤓
ש	C(ss)	𐤔	𐤔
ת	KH	𐤕	𐤕
ך	.	𐤖	𐤖

Note: the changes are generally of a design nature, that is, a clean up and aligning of letters to true horizontals and verticals. Aside from this, there are few substantial alterations. (Typical of Iberian design).

(ayin)
(tsade)
(dagesh forte)
double M

*No equivalent, guttural sound

All but five of the letters found on Inscription Rock are immediately recognized as common forms of paleo-Hebrew. The five modified letters are 𐤔 [MM], 𐤔 [Q], 𐤕 [Ts], 𐤕 [a sharp S] and 𐤕 [SH]. However, three of these, 𐤔, 𐤕, and 𐤕, are found to be known variants of paleo-Hebrew and their authenticity is verified by numerous published alphabet lists (see Appendix III). Proof that the final letter 𐤔 [MM] is but a dagesh forte (doubling) of the paleo-Hebrew 𐤕 [M] or 𐤕 is provided not only by the similarity of the two letters but is demanded by what the context of the entire inscription compels us to read. More on this point later.

Our next step is to translate the text. To assist our English readers who are unfamiliar with paleo-Hebraic writings (read right to left), the following transliteration of Inscription Rock is provided, using Roman letters and shown in reverse orientation (to be read left to right).

ANKY YHWH ALHYK ASR HWT₃ATYK MART₃
 LA YHYH ALHYM AGRYM 'L PHNY
 MTS R YM MBYT 'BDYM: LA T'SHLK P₃L·LATSA
 A- TSM YHWH LSWA·ZAKWR AT YWM
 HSBT LQDSW·KBDAT ABYK WAT AMK LM'L
 YARKWN YMYK 'L HADMH ASR YHWH ALHYK
 NTNLK·LA TRT₃H·LATNAP·LA TGNB·LA
 T'NH BR'K 'D SKR·LAT(HMD AST R'K
 WKL ASR LR'K.

A word by word translation can now be rendered. (Note: the \wedge symbol in the third line was placed there by the inscription's creator as the result of an error on his part. He had left a line out by mistake and corrected his error by writing the missing sentence between line 1 and line 2. The \wedge^* means that at this point in the text one should read line 2). The "Strong's No." provided in the following word by word translation refers to the Hebrew-Chaldee lexicon located at the end of the Strong's Exhaustive Concordance, which is furnished to aid those unfamiliar with ancient Hebrew meanings.

*Codex sinaticus provides evidence for use of \uparrow caret as early as 2nd century A.D. Barry Fell gave demonstration of this point at the epigraphical society meeting in Albuquerque, New Mexico Oct. 23, 1984.

The Los Lunas, New Mexico Inscription Rock is a precise rendering of the Ten Commandments. This fact is poignantly made in an interlinear comparison, using the paleo-Hebraic form found at Hidden Mountain with the modern Hebrew form found in the Masoretic Text and an English translation. (Note: Hebrew is read from right to left).

[illegible]

WORD FROM NEW MEXICO

INSCRIPTION _____

1. ANKY _____

YHWH _____

ALH(YK) _____

ASR _____

HWTsAT(YK) _____

(M)ARTsMTsRM _____

(M)BYT _____

'BDYM _____

LA _____

YHYH _____

ALHYM _____

AChRYM'L _____

PHNY _____

2. LA _____

T'SH(LK) _____

PCL _____

3. LA _____

(T)SAAT _____

SM _____

YHWH _____

(L)SWA _____

4. ZAKWR _____

AT _____

YWM _____

(H)SBT _____

(L)QDSW _____

5. KBDAT _____

AB(YK) _____

WAT _____

AMM(K) _____

LM _____

'L _____

YARKWN _____

YM(YK) _____

'L _____

(H)ADMH _____

ASR _____

YHWH _____

ALH(YK) _____

NTN(LK) _____

6. LA _____

(T)RTsCh _____

7. LA _____

(T)NAP _____

8. LA _____

(T)GNB _____

9. LA _____

(T)'NH _____

BR'(K) _____

'D _____

SKR(SQR) _____

10. LA _____

(T)ChMD _____

AST _____

R'(K) _____

WKL _____

ASR _____

LR'(K) _____

MEANING

STRONG'S NO.

I (am)..... 595

Yahweh 3050/3068

your Mighty One..... 430

that 834

has brought you out..... 3318 [brought]

land of Egypt..... 776/4714

from house..... 1004

of bondage..... 5650

Do not..... 3808

have..... 1961 [haya]

mighty ones..... 430

others above..... 312/5921

my face..... 6440 added vowel

Do not..... 3808

Thou make..... 6213

graven images..... 6459

Neither 3808 [do not]

thou, push aside..... 7589 [contemptuously]

name 8034

Yahweh 3050/3068

in vain..... 7723

Remember..... 2142 added vowel

thou..... 859

day 3117

the sabbath..... 7673

to sanctify (it)..... 6942

Honor 3513

thy Father..... 1

with 854

thy Mother..... 520

in order that..... 3964

more 5922

long may be..... 748/3559 [be fixed]

thy days..... 3117

upon 5922

the land..... 127

that 834

Yahweh 3050/3068

your Mighty One..... 430

gives you..... 5414

Do not..... 3808

thou kill..... 7523

Do not..... 3808

thou adultery (commit)..... 5003

Do not..... 3808

thou steal..... 1590

Do not..... 3808

thou bear..... 6030

against thy neighbor..... 7453

witness 5707

false..... 8267 (misspelling SQR)

Do not..... 3808

thou covet..... 2530

wife 802

Thy neighbor..... 7453

any (thing)..... 3605

that (is)..... 834

of thy neighbor..... 7453

Added
Line
#2However, the
phonetically
correct mis-
spelling points
to authenticity

[() = grammatical notation, suffix-prefix]

A second, shorter inscription is found written upon a boulder located at the southwest corner of the encampment and on the highest point of the mountain.



Boot and geodetic survey marker show scale of inscription.

As is readily seen, the letter style is identical to that of Inscription Rock located further down the mountain's side. Individuals of more recent times have seen fit to immortalize themselves upon the same boulder, printing their names beside and all around the ancient letters. This practice may well have served to preserve the inscription, acting as a sort of camouflage. Interpreted as nothing more than thoughtless scratchings, the latter-day Kilroys have bypassed and not defaced it. The phrase, which is read from right to left, " **יהוה אלנו** " is rendered in modern Hebrew as **יהוה אלנו** . It is transliterated and read left to right as "YHWH ELHYNW," which translates to "Yahweh is our Mighty One."

Finally, there was also a report of the existence of a third inscription found on Hidden Mountain, which was translated by the late Dr. Robert Pfeiffer of Harvard in 1948. The missing inscription is purported to have been “הַיִּכָּל בְּתֹנִי,” which would be rendered in modern Hebrew (also read right to left) as הַיִּכָּל בְּתֹנִי. Reading left to right, the phrase would be transliterated as “HYKL BTNY,” which Pfeiffer saw fit to translate as “Temple of Toni.” Toni (תֹּנִי) in Hebrew means either “my sea-serpent” or “sea-serpents” (Strong’s, #8565). This phrase hardly seems to fit the context of the other inscriptions and even if it was a vague reference to *Kukultān* (“feathered serpent”), known among the tribes of Central America, it would be inappropriate for worshipers of Yahweh. If, however, Dr. Pfeiffer mistakenly read מ (MM), a letter variant also used in the Ten Commandment inscription at Hidden Mountain, as נ (N), a much more logical sentence emerges:

הַיִּכָּל בְּתֹמִי

These words are rendered in Aramaic or Modern Hebrew as “הַיִּכָּל בְּתֹמִי,” and transliterated as “HYKL BTMMY.” They mean, “Temple at my end (completion)” [Strong’s #1964 and 8552]. It represents the declaration of a man who had now arrived at the end or completion of his long journey and may even be the expression of a dying man. Could this inscription belong to a grave or altar? The Hebrew word *TMMY* also means “a palace”; it might, therefore, stand for the encampment itself. In either case, little else can be said of this inscription until it is rediscovered or at least until the site at Hidden Mountain is excavated.

A fourth missing inscription is reported to have read “Altar of YHWH.” This lapidary inscription was on a smaller stone now missing.

Many apparently have seen this rock. It is mentioned in a report by two Mormon investigators who claimed all the inscriptions on Hidden Mountain were fraudulent. Its inclusion in the report would indicate that the inscription did exist. Again, nothing much else may be said of the inscription until we see it.

WHO AND WHEN?

Now that we have established that the inscriptions at Hidden Mountain were in what is commonly called old Hebrew, both in letter and language, our next step is to determine who would have written such an inscription and when. Our clearest evidence is that the surviving inscriptions are translated as the Ten Commandments and as a dedication to Yahweh.

The late Dr. Robert Pfeiffer of the Harvard University Semitic language department was the first to correctly proclaim Inscription Rock to be the Ten Commandments. A letter from Dr. Pfeiffer to Mr. William McCart explains his translation as follows:

Professor Robert A. Pfeiffer
Semitic Museum
Harvard University
Cambridge, Mass.

July 9, 1948

TRANSCRIPTION AND TRANSLATION OF STONE INSCRIPTION

IN ANCIENT PHOENICIAN CHARACTER FOUND BY

Mr. William H. McCart, 3209 West Central Ave.,

Albuquerque, New Mexico

(Read from right to left)

Line 1 'nky ybwh 'lhyk 'šr hws'tyk m'rs

(Line 2, added) l' yhyh 'lhyh 'lhyh * 'hryh "l phny (error er pry.)

Line 3 msrym abyh "bdym: l' t'sh'lk ps. l' tš

Line 4 't s: rhw lšw', s'kwr ** 't, gpc

Line 5 hšbt lqdšw. kbd 't 'byk 'w't 'ak lm"l (error for lm"n)

Line 6 y'rkm ywyk "l h'dah 'sr ybwh 'lhyk

Line 7 (nt)n lk. l' trsh. l' tn'p. l' tgnb. l'

Line 8 t"nh br"k "d skr. l' thad 'št r"k

Line 9 wkl 'sr lr"k

TRANSLATION (parts of Exodus 20:2-17)

1. I am Yahweh thy God, who brought thee out of the land

Added) (2.) There shall not be unto them other gods before me.

3. of Egypt, out of the house of bondage. Thou shalt not make unto thee a graven image. Thou shalt not take

4. the name of Yahweh in vain. Remember the day

5. of the Sabbath to sanctify it. Honor thy father and thy mother that

6. thy days may be long on the soil which Yahweh thy God

7. (giv)eth thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not

8. testify falsely against thy neighbor. Thou shalt not covet thy neighbor's wife

* Exodus 20:3 has lk (unto thee); 'lhyh seems to be a mistake for 'lyhm, unto them.

** Error for skwr (remember)

Though most of Dr. Pfeiffer's translation is correct, his definition of the language as Phoenician, implying that the authors of the inscription were Phoenician, is certainly a misconception. Unfortunately, Dr. Pfeiffer is not alive to answer the obvious questions which arise. Why would the Phoenician people have any inclination to write the Ten Commandments? Would this not more logically be the act of an Israelite, especially a Judahite or Jew who of the various tribes of Israel tenaciously continued in the Laws of Moses long after the other tribes had abandoned the faith? Indeed, the very thought, meaning and essence of Inscription Rock points to a worshipper of Yahweh, the Mighty One of the Israelites; and especially to a priest or scribe of the Judaic priestly class. The phrase "Yahweh is our Mighty One," located at the mountain's highest point, is further confirmation, since Israelites worshipped on high places. If, on the other hand, Dr. Pfeiffer is merely utilizing the mistaken vocabulary of our times which falsely equates the origin of these letters among the Phoenicians rather than the Hebrews, no real disagreement may have been voiced. The Israelite writers, for example, claim that they received these letters from Yahweh (Exodus, 32:15-16, 34:1). Later writers also note that the Israelites, whom they often gloss as Jews and Syrians, gave these letters to the Phoenicians, and the Phoenicians to the Greeks. Clement of Alexandria, for instance, writes:

"But Eupolemus says in his *On the Kings of Judaea*: "Moses was the first wise man. And he was the first who taught the Jews 'grammar [letters]'; the Phoenicians received it from the Jews; the Greeks from the Phoenicians." (*Strom.*, 1:153:4)

Eusebius similarly states:

"But Eupolemus says: "Moses was the first wise man. And he taught the alphabet to the Jews first; the Phoenicians received it from the Jews; the Greeks from the Phoenicians. Also, laws were first written by Moses for the Jews." (*Prepar. Evang.*, 9:26)

Laosthenidas, cited by Diodorus of Sicily (5:74:1) makes the following point about the Syrians (i.e. Arami, of which the Jews were a branch):

"The Syrians were the discoverers of letters; the Phoenicians having learned them from the Syrians, passed them on to the Greeks."

Assuming the writings are authentic, the author or authors of the Inscriptions at Hidden Mountain were Judahites, or at least members of the ancient Jewish faith. This is reaffirmed by the date one must apply to the lettering style. The blocking of the paleo-Hebraic letters, as used in the inscriptions at Hidden Mountain, began to become popular after the period of the great Babylonian conquest of Judaea (which began in 608 B.C.E. and continued well past the destruction of Jerusalem in 586 B.C.E.). Therefore, the inscriptions at Hidden Mountain, New Mexico properly belong to an era long after the destruction of the sister nation to Judah — the ten-tribe confederation of Israel — which occurred in the 8th century B.C.E. It is also very unlikely that the Baal worshippers of Israel would have had much interest in perpetuating the Ten Commandments or the name Yahweh.

*B.C.E. = Before common era, or B.C.

In 586 B.C.E. the Babylonian power of Nebuchadnezzar overwhelmed the remnant of the House of Judah, that is Judah, Benjamin and Levi. These remaining three of the twelve tribe confederation, which 150 years earlier had been called Israel, were at that time reduced greatly in numbers and importance. Judah fell easily to the Eastern power and was taken away into captivity for seventy years, until the Medes and Persians in turn, conquered Babylon. Then under Cyrus the Jews were allowed to return to their homeland to rebuild it. During this period the ancient form of paleo-Hebrew fell into disuse. It is at this point in history that we must look for the New Mexico ten commandment creation. This point stands out because it is at precisely this period that a movement out of Palestine by exiles is accompanied by a change in the alphabet. The evidence, accordingly, points directly to the people of Judah.

Next, three of the letters used in the New Mexico inscriptions were variants of Hebrew which were not found exactly as such in the Middle East, but were common in Iberia (i.e. ancient Spain). These Iberian style letters, which are easily recognized as forms of the Hebrew, are **⚡** (Q), **⚡** (Y), and **⚡** (M). The letter **⚡** (Q) appears once in Inscription Rock (fifth line, sixth letter from the right), in the word **⚡⚡⚡⚡⚡⚡**, meaning "to sanctify." In most paleo-Hebrew and Phoenician inscriptions this letter is variously rendered **⚡**, **⚡**, **⚡**, or **⚡**. Although one of these forms, **⚡**, is virtually equal to that found at Inscription Rock, with the obvious exception of the descender, it is not commonly used in the Middle East but was used in Iberia (Spain) and in the mound culture in the Americas. According to Donal Buchanan, an Iberian specialist, and Brian Peckam, the **⚡** (Q) is first used in approximately 500 B.C.E. in Iberia. This evidence, suggests that Jews were living in Spain at sometime after the return of the Judahites to Judaea from Babylonia, which began in 538 B.C.E., and continued from the 4th through 1st century B.C.E. when the **⚡** was in common use. This detail is remarkable for it has long been known that during this period there was a substantial Jewish population living in Iberia which in different migrations had emigrated to Spain from Judah. These were commonly called the Sephardim Jews (*Encyclopaedia Judaica*, XIV, p. 1164).

Several factors also make it highly improbable that the inscriptions at Hidden Mountain belong to a period after the 1st century B.C.E. From the 3rd century B.C.E., the square Aramaic or Assurith lettering styles became increasingly popular among the Jews. In the Qumran Texts of Dead Sea Scrolls, for example, written in the first half of the 2nd century B.C.E., copies of Old Testament documents are found written in the newer Aramaic (modern) form of Hebrew, except that the sacred name **⚡⚡⚡⚡** (Yahweh) was retained in the old paleo-Hebraic style. The Hasmonean period (c. 150-30 B.C.E.) witnessed the development of the formal, squarer, and more angular hand. It is possible that in outlying areas, such as Spain, Jewish scribes continued for a time with the more ancient lettering style. But after the great dispersion of the Jews in 70 B.C.E., this form disappears.

The use of the sacred name **יהוה** or **יהוה** , as it is found in the inscriptions at Hidden Mountain, also indicates a time frame. Prior to the 3rd century B.C.E. it was common practice among the Jews to use and write the sacred name. Yet after the period of the Macedonian conquest by Alexander the Great in the latter part of the 4th century B.C.E. a new theological philosophy appeared among the Jewish rabbis. This new view insisted that the sacred name was far too holy to be spoken or written by commoners, both Jew and foreigner. To avoid this supposed misuse, laws were devised prohibiting its verbalization. When one was reading Scriptures and came to the name **יהוה** (Yahweh), he was instead to read **אדני** (Adoni), meaning "my lord." Indeed, the argument over the right to use the sacred name was a major bone of contention during the 1st century C.E. between the followers of the famous Jew Yashua* and the Jewish rabbis. By the second century C.E. this taboo had passed over into the Christian communities and in the Greek translations of the Old and New Testament writings the name Yahweh was supplanted with **κύριος** , a Greek word also meaning "lord." In Jewish works after 70 C.E., if **אדני** (adoni) was not used, the hybrid **ה** ('ha) was used as a substitute. The likelihood of the combination of both the sacred name Yahweh with the paleo-Hebrew style, as found at Hidden Mountain, would be most improbable after the 1st century B.C.E., and more credible for the period between 500 to 100 B.C.E..

*Whom Christians call Jesus.

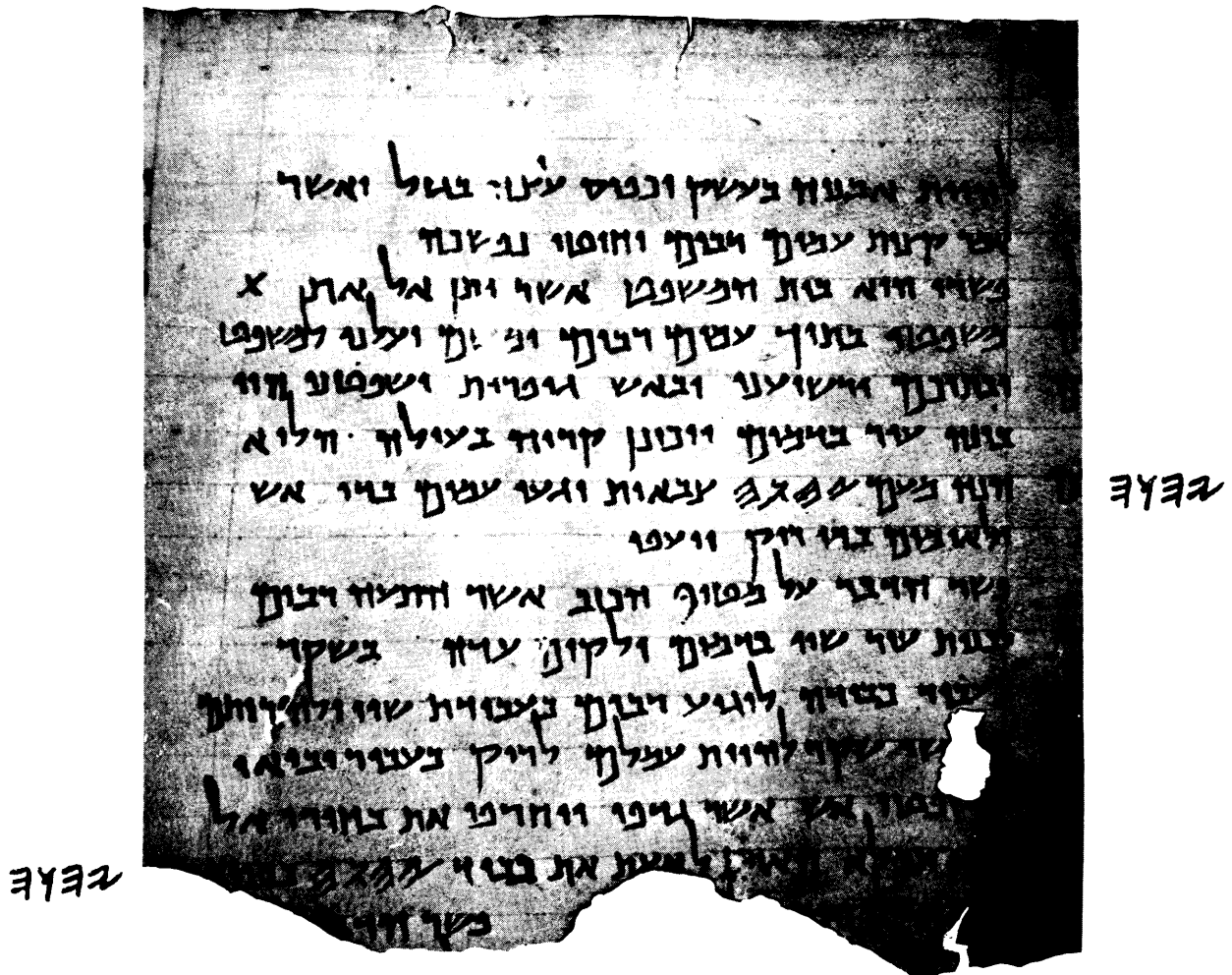


Small bearded-man petroglyph – notably in the Shemetic prayer stance with the solar eclipse on his right hand. This petroglyph is to be found on the southern part of the eastern rim of Hidden Mountain. If one were to face the petroglyph and look straight ahead, he would see the portion of the sky where the eclipse occurred.

This design gives strong evidence that the people involved in the constructions on the mountain were not native American types. Native Americans did not possess beards.

Photo Deal

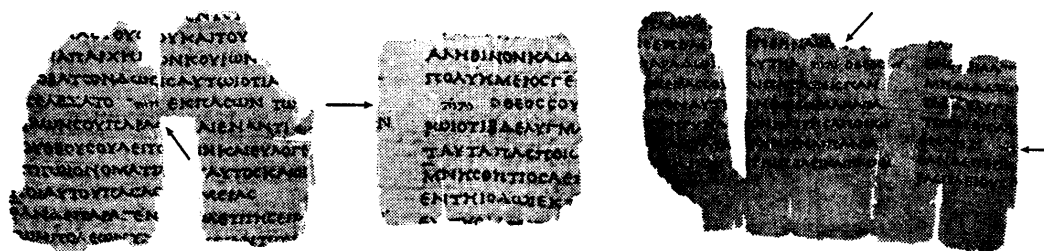
The authenticity of the New Mexico inscription is not verified by the use, in its correct form, of the sacred name; **יהוה**, **יהוה**, YHWH, (Yahweh). Whoever made the inscription, however, and whatever date, was aware of the extreme sanctity of the name of the Creator. There have been exceptions to the otherwise general extinction of paleo-Hebrew. For hundreds of years after the Babylonian captivity, Jewish scribes realized this sanctity of the sacred name. This section from the book of Habukuk, shown on this page, written in "Modern Hebrew". Wherever the sacred name appears, in order to emphasize the Holiness with which the name was regarded, it was rendered in the, "Ancient Hebrew", or more correctly one could say, pure Hebrew. This sample is one of the fragments which, recovered at Qumran among the Dead Sea Scrolls, has given us much insight into the ancient mind.



Note that the spelling of the name YHWH in this fragment is the same as is found in the New Mexico inscription.

Again in the Fouad Papyri 226 from Egypt, it may be clearly seen that during the creation of the Septuagint, the Jewish scribes would not attempt to translate the sacred name, however by this time they had changed it from the old to the new form of Hebrew letter style. It should be noted that when the terms LORD or GOD were later substituted for the name, they were *not* translations, but rather unauthorized changes.¹

Tetragrammation in Septuagint fragments from Egypt (Fouad Papyri 266)



This reverence for the sacred Name is evidenced even within the Hebrew language texts of the first century. Some of the Dead Sea Scrolls have the tetragrammaton (sacred name) written in red ink or the more easily distinguished "Ancient" Hebrew.

"When the Qumran manuscripts were first discovered more than twenty years ago, one of their more startling features was the appearance, in a limited group of texts, of the tetragrammaton written in palaeo-Hebrew characters...That this practice signifies a deep reverence for the Divine Name is almost a truism." Hebrew Union College Annual, 1971.

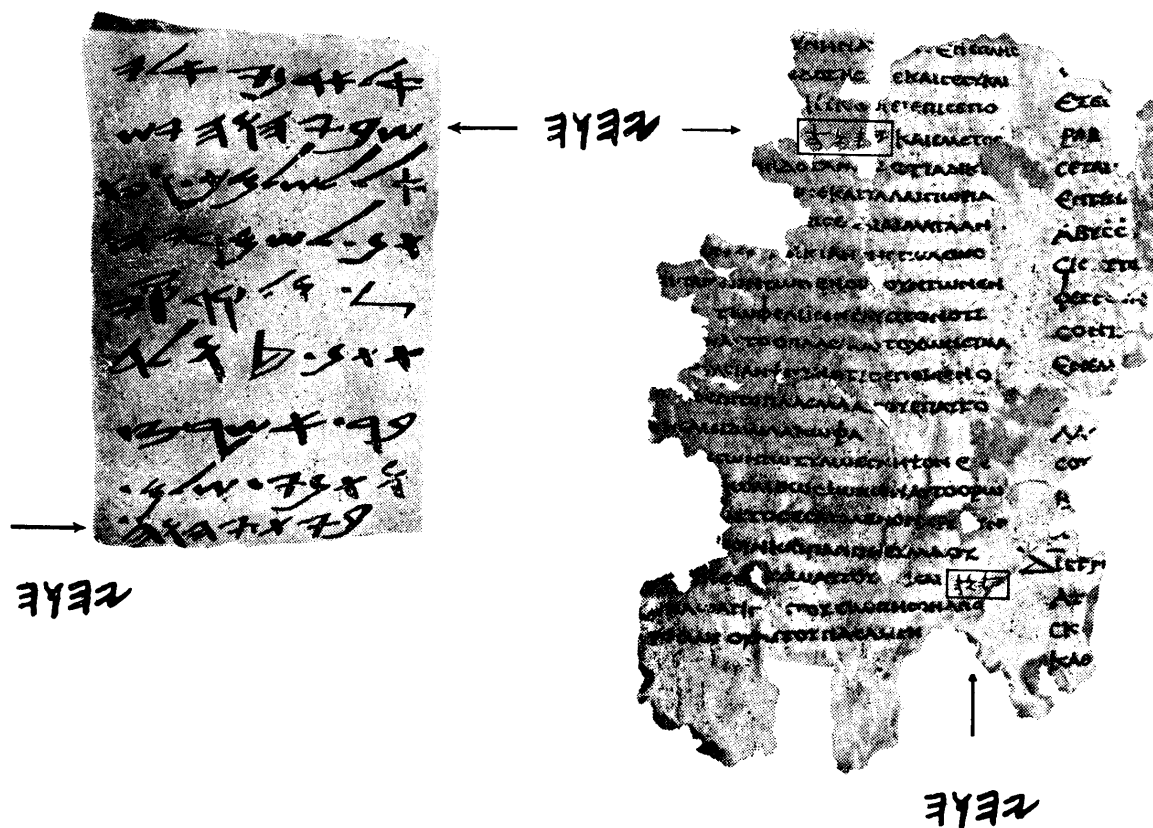
Additionally, it has been reported that in first century Jerusalem there was a Hebrew scroll of the five books of Moses with the Tetragrammaton in gold letters. (Palestine Exploration Quarterly, vol. 22, 1972, pp. 39-43).

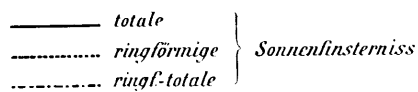
𐤀𐤁𐤂𐤃

Tetragrammaton in ancient pottery-shard letter

𐤀𐤁𐤂𐤃

Dead Sea fragment in Greek, with Hebrew Tetragrammaton (Hab. 2:15-20; 3:9-14)





- *Aufgangspunkt*
- *Mittagspunkt event.* • *Mitternachtspunkt*
- ▲ *Untergangspunkt*

ANNULAR-TOTAL ECLIPSE SEPTEMBER 13th - 106 15:00 Hrs.

A Canon of Solar Eclipses, Oppolzer

Sept. 15th (Gregorian) Sept. 13th (Julian).

LOS LUNAS ECLIPSE

A most important key for dating the inscriptions in New Mexico was the discovery of a zodiac map among the artifacts at Hidden Mountain. This map, pecked into heavily patinated basalt at the top of the mountain, was discovered by Phil Leonard, president of Western Epigraphic Society, and reported by him in an article written by Bill McGlone published in *Western Epigraphy*, vol. 1, No. 2, Dec., 1983.



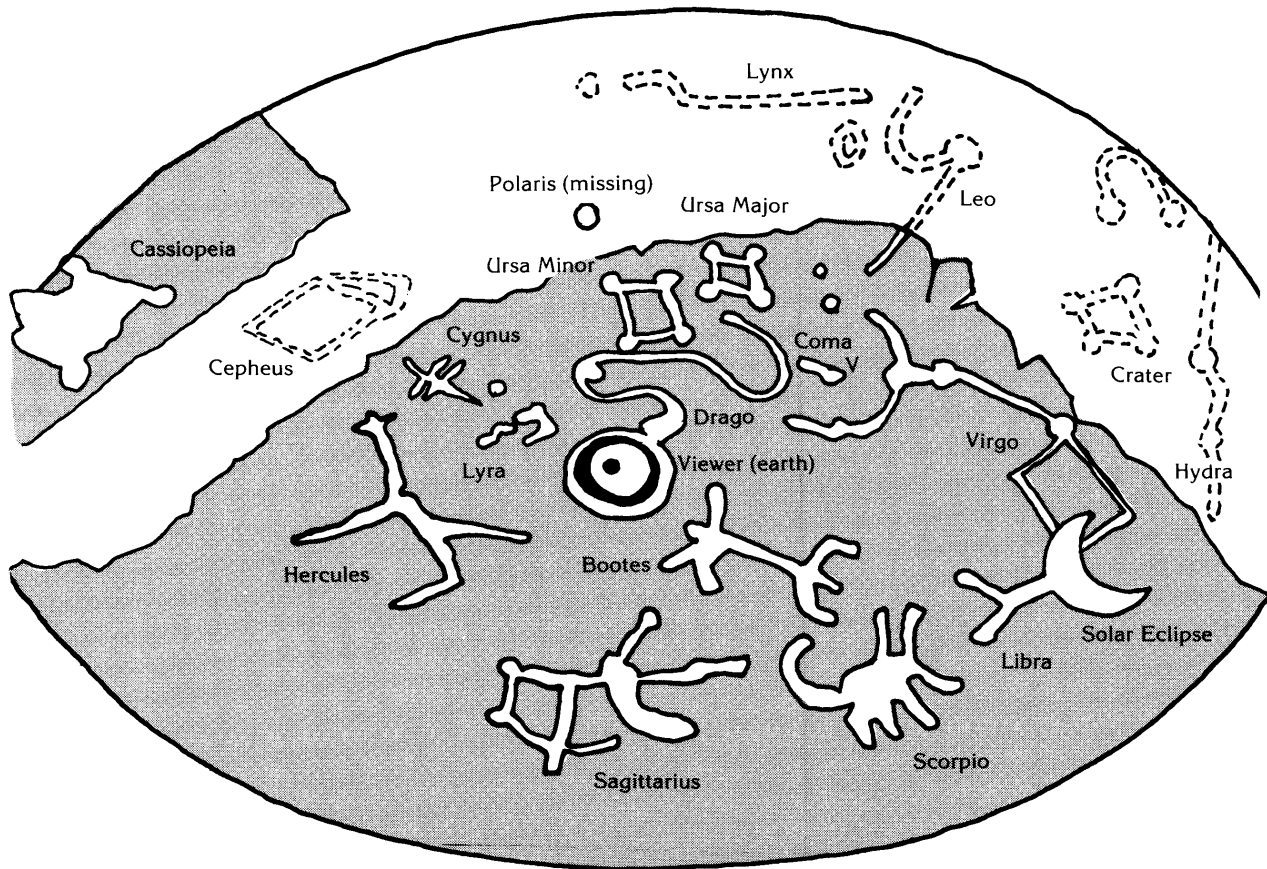
Photo by Bill McGlone

The author or authors recorded a solar eclipse in the constellation of Virgo, in the southwest at about three o'clock in the afternoon in the month of September. This would be an event not repeated exactly in perhaps a thousand years. Using Shemetic symbols for the constellations, the September sky of two thousand, one hundred years ago is portrayed, being retrograded 25 degrees towards the west from present to account for the precession of the equinoxes. The viewer, being situated on the earth, is portrayed just under the constellation of Drago. This symbol may also be a representation of an eye or a solar eclipse as seen from above (i.e. the moon's shadow falling on the earth.) It is precisely in the center of the star map. The event is portrayed in the late afternoon, some 37 degrees above the horizon, where Virgo would appear at that time.

Note: The term Shemetic is used for clarification throughout, in deference to the source of the term; the man Shem, the son of Noah. This is used in place of the more common term "Semetic" which is deficient, as Shem's name was never pronounced Sem. Therefore: the language is Shemetic.

This drawing was most certainly not the product of any local Indian population. It depicts figures only found in Shemetic versions of the zodiac, and, therefore, if authentic, must belong with the other items of the camp site. That such symbols were used may have something to do with the fact that the Jews are also said to have vainly worshipped the "host of the heavens" and not just Yahweh. This practice was said to be a disgrace in their own sacred writings (Jer. 8:1-2, 19:13; II Chron. 33:3; II Kings 21:3). Nevertheless, the zodiac at Hidden Mountain seems less a religious document than merely a device used as a calendar. According to its signs, the zodiac reports the event of an eclipse. The position of the zodiac symbols dates this eclipse to September 18th, -106. There is only one reason this zodiac would have been designed — those who composed it were eyewitnesses to the eclipse. Even more amazing, this date dovetails perfectly with the letter style found on the Hidden Mountain inscriptions, which was popular at this very time.

Position of constellations at 15:00 Hrs. September 15th 107 B.C.E.



Solar eclipse in Virgo and Libra, summer sky, minus 25° of precession, i.e. the sky of 2100 years ago: thus September. Polaris and other constellations are missing. DATE -106-IX-18 or Sept. 15th 107 B.C.E. (see a Canon of Solar Eclipses. Oppolzer, 1900. chart 36).

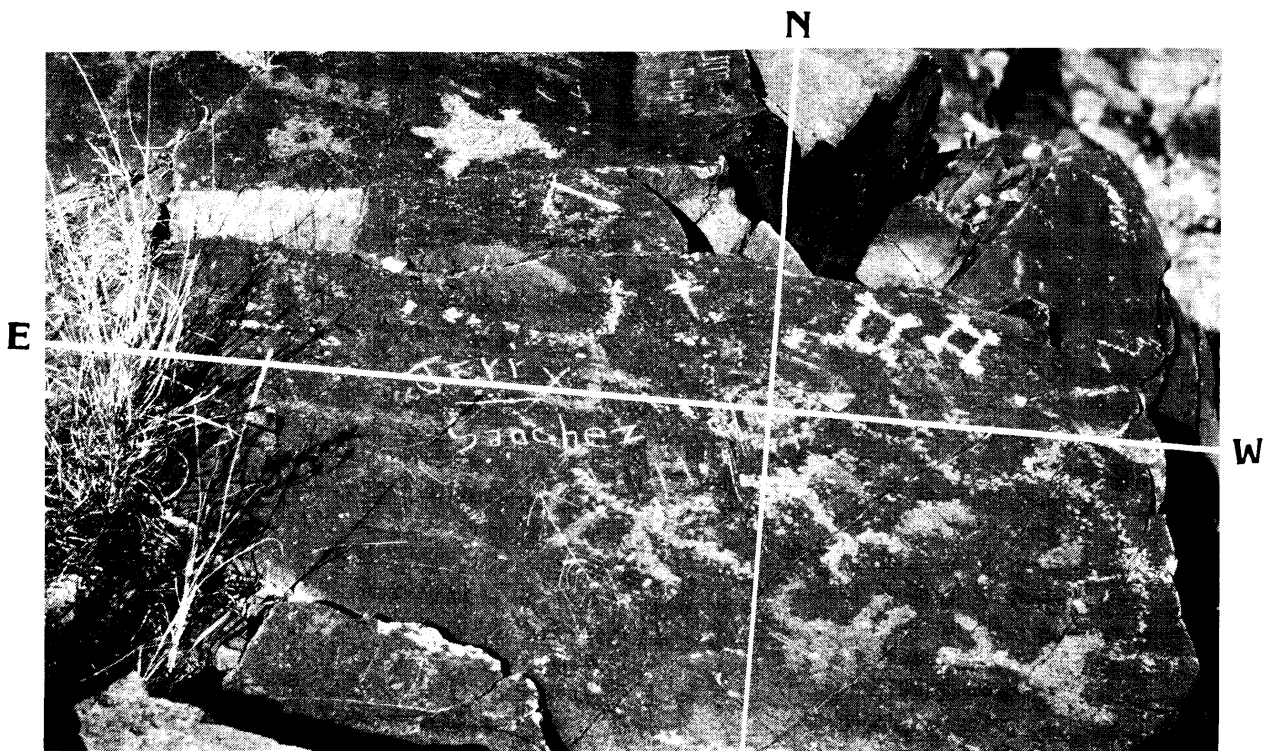
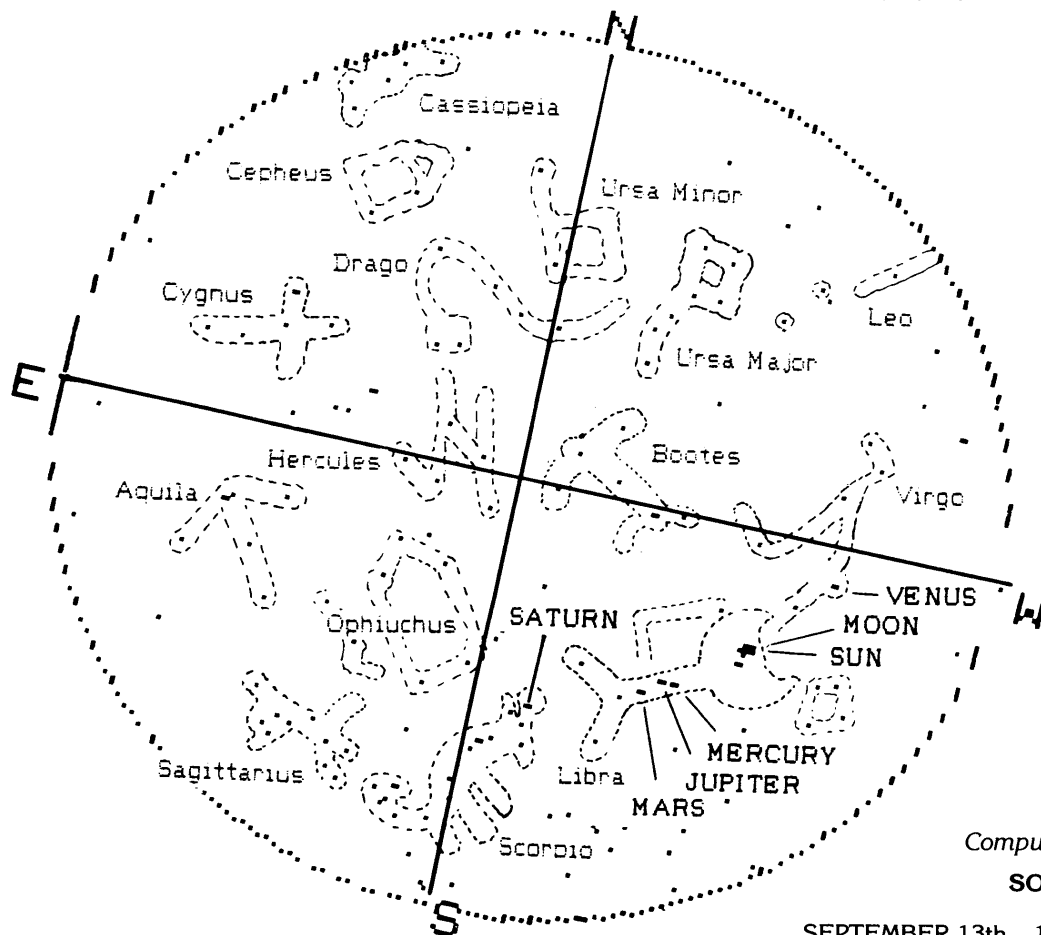


Photo taken on October 22, 1984 of the Los Lunas star-eclipse map. During a field trip to Hidden Mountain a member of the Epigraphical Society found the missing section, shown here, of the original rock drawing, with the constellation of cepheus in its proper place.



Computer printout of
SOLAR ECLIPSE

SEPTEMBER 13th - 106 15:00 Hrs.

SOLAR ECLIPSE

35:0 north latitude
 107:0 west longitude
 15:00 hours local time.
 Date: -106 IX 18 (Julian)
 Sept. 15th 107 B.C.E. (Gregorian)
 Elevation 37°
 Azimuth 243°
 Stars observed during eclipse.

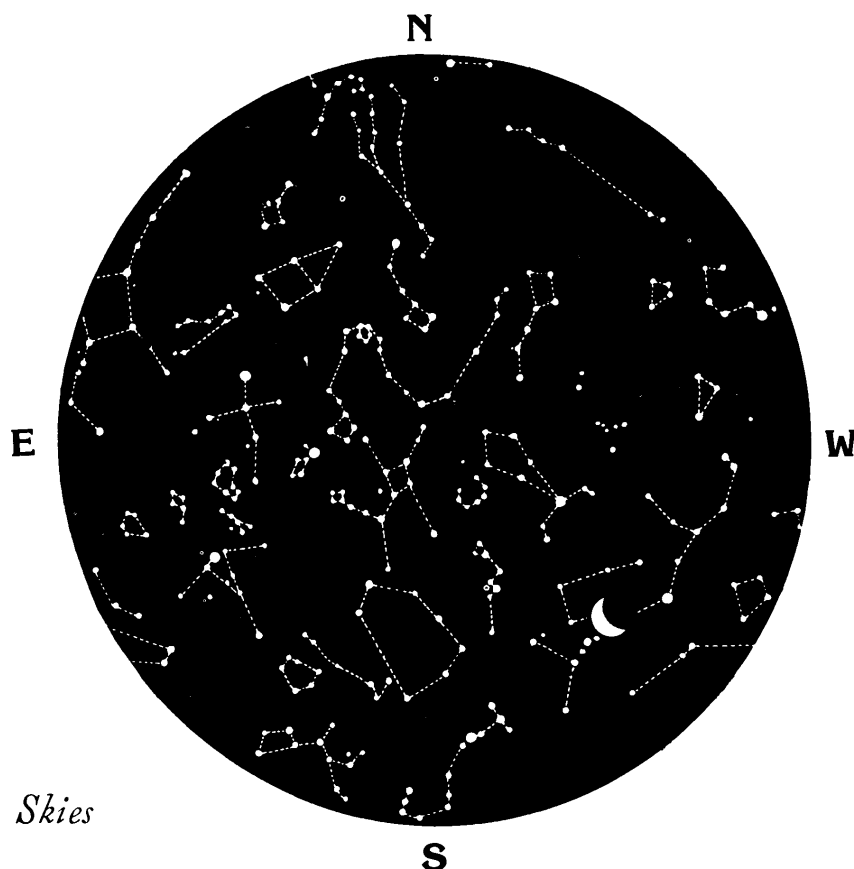
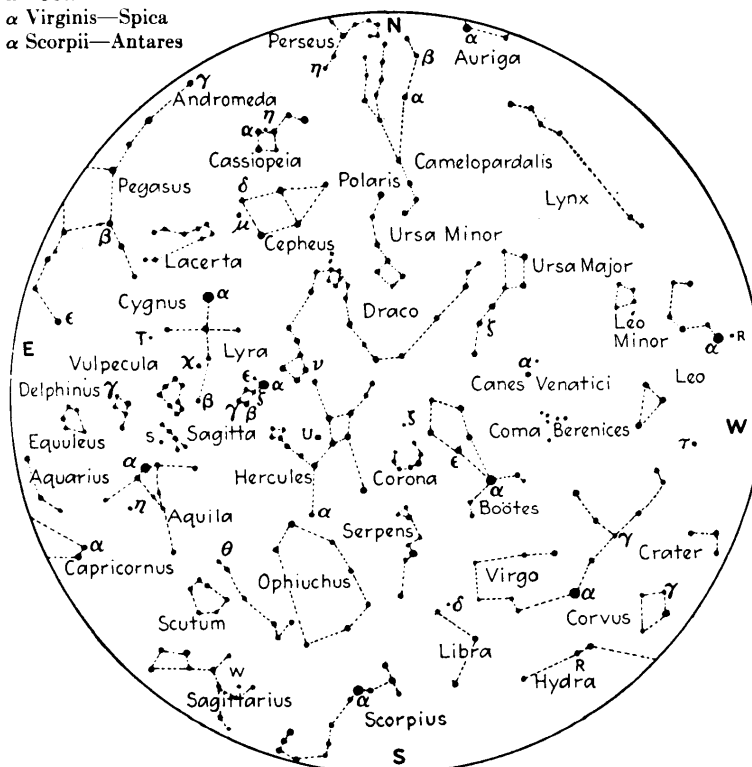


Chart of the Summer Skies

The map above shows the accepted geometrical patterns of all the constellations visible at 9 p.m. July 1 in latitude 40°N. Chief stars listed and "Variable Stars" are indicated.
 as are the first-magnitude stars, which are the following:

α Aurigae—Capella	α Aquilae—Altair	α Boötis—Arcturus
α Cygni—Deneb	α Leonis—Regulus	α Virginis—Spica
α Lyrae—Vega		α Scorpii—Antares

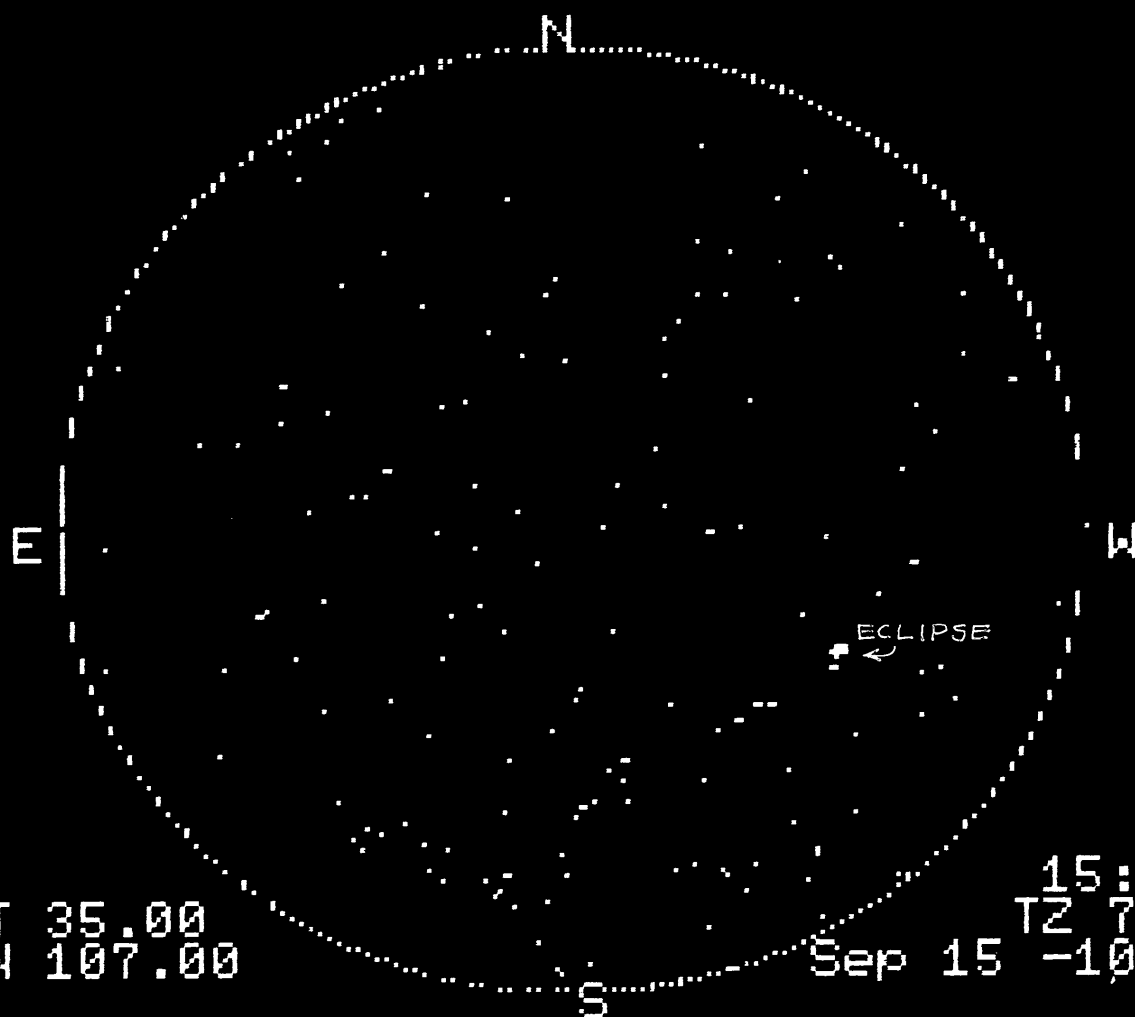


VISIBLE PLANETS

	ALT	AZ
MOON	38	243
MERCURY	42	226
VENUS	30	263
SUN	38	242
MARS	43	218
JUPITER	43	224
SATURN	44	191

Computer printout of eclipse of 107 B.C.E. September 15th Julian.

15:00
TZ 7
Sep 15 -106
LAT 35.00
LON 107.00



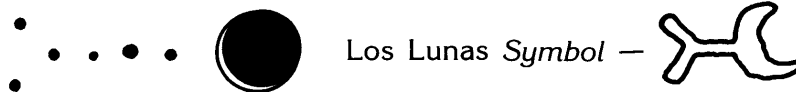
15:00
TZ 7
Sep 15 -106
LAT 35.00
LON 107.00

Charles Runfola and I felt that the zodiac map depicted a specific solar eclipse as it would have been viewed from Hidden Mountain. At this point, the Griffith Park Observatory in Los Angeles directed us to Oppolzer's "*Canon of Solar Eclipses*" and a software program "*Planetarium*," by Charles Kleupfel of Bloomfield, N.J. We were now able to view on the screen of an Apple II computer the configuration of the sun, moon, stars and planets as they would appear at any point on earth at any given date.

This was the methodology which enabled Runfola and me to determine that in the constellation of Virgo, for the 1500 years prior to 500 A.D., only three eclipses occurred in the afternoon which were visible from Hidden Mountain. One in -515, high in Virgo, was too far from the star Spica to qualify. Another appeared in Virgo in September, 163 A.D., but again was too far north of Spica to be likely.

The eclipse which, on our computer screen, met all the requirements for having been the source of the inspiration of the zodiac map found on Hidden Mountain was that of September 15, 107 B.C.E. When we obtained a printout of that eclipse as seen on the screen, we noticed that a major three planet conjunction was visible on that date, immediately adjacent to Libra, and extending on a line WNW to the star Spica, and thus to the eclipse.

The planetary conjunction of Mars, Jupiter and Mercury creates an almost straight line in the heavens pointing directly from Libra to the eclipse in this manner:



An astonishing event to witness and one which *was* recorded on Hidden Mountain. Oddly enough the eclipse of 163 A.D. has a similar, two planet alignment, but shows a vast space between it and the eclipse. Although it is a "possible", it is not as close a match to the rock drawing of the heavens which is found among the ancient camp artifacts on Hidden Mountain.

Also, it must be noted here that the major stars, of first and second magnitude are visible during a total or near total (annular) eclipse. It is therefore likely that enough identifying stars were visible during the event itself. However, the conjunction would have been visible for about one-half hour after darkness, or up to one hour after sunset. This would have made it possible to position the eclipse in the drawing *even after sunset*.

This information is clearly pivotal in the discussion of the ancient authenticity of the entire site. The simple conclusion is that the inscribers of the Ten Commandments—the lower inscription at Hidden Mountain, which geologist George Moorehouse dates to (± 50 yrs $\times 40$), that is, ± 2000 years before present*—were the very men who recorded the eclipse of September 15, 107 B.C.E. (Sept. 18—106)

The entire site, as the evidence unfolds, should be viewed as a two thousand year old Hebrew military installation. This date then (Sept. 15, 107 B.C.E.) appears to be the earliest, *confirmed*, "hard" date in the Americas, a very important piece indeed in the puzzle of American antiquity.

*See *Geology Report*, p. 129

A pseudo petroglyph was prepared by the author (fig. C). This drawing is based directly on data taken from a computer. The constellation graphics are superimposed on the computer hard-copy. They are rendered in the thick, petroglyph manner, but lie in computer generated positions. This drawing rather accurately represents the same designs pecked-out on the New Mexico mountain top. It is in essence, a modern petroglyph design, done with the aid of a computer.

The basic question is this. Does the computer-generated, astronomical data for the total, Solar eclipse of September 15, 107 B.C. (which was visible from those geographical coordinates) match the petroglyph or not? Judge for yourselves. If this interpretation is right, then the site is of extreme archaeological importance, as it is the earliest recorded date in North American history, a true "star date," from fully 1,599 years before Columbus' arrival in the Americas, and the first fully verifiable middle eastern site in North America. It is also, presumably the first fully interpreted petroglyph, at least of such a high order of complexity, to have ever been fully deciphered in modern times.



COMPUTER GENERATED STAR FIELD OF 3:00 PM SEP. 15 107 B.C.

This figure (fig. C), is a modern day creation, based on the computer hard copy (fig. A). It was made by overlaying the designs on the computer copy. This computer copy (fig. A) was used to position the various component designs and of course shows a remarkably favorable comparison to the Hidden Mountain petroglyph.



AUTHENTICITY

Our next effort must be to determine whether the inscriptions at Hidden Mountain are authentic, that is, composed by someone living between the 5th and 2nd centuries B.C.E. Any verification must begin with the records and claims of the local populations. According to local history, the inscriptions were first seen by European settlers as far back as 1800. The late Dalford Stover (article in the "Heights News," Albuquerque, NM, March 3, 1967) reports the claims of Florencio Chavez, Sr., a former resident of the Los Lunas area near Hidden Mountain. Chavez states that he had been "shown the rock by his maternal grandfather, Simon Serna, whose father had seen it as early as 1800. Serna was born about 1829."

The noted archaeologist Dr. Frank Hibben of the University of New Mexico also verifies a personal conversation which took place between him and the late Fred Huning, the owner of the property where Hidden Mountain stands. Of their discussion, Hibben states, "Franz Huning, original owner of a collection of Spanish land grants, told that he was shown the inscription in 1871." Huning's family notes that as the story was passed down to them, Franz Huning was made aware of the site by the Indians in the region. The Indians had told Huning that the monuments existed long before their own tribes had arrived in the area. This implies a much greater antiquity for the writings than the sighting by the father of Simon Serna in 1800. It is also documented that various other people observed the ruins and inscriptions in 1883. Frank Hibben comments of his own investigation into the matter, "I first examined the inscription in 1936, and at that time it looked ancient, was half buried in the sand and was covered with lichenous growth." To the Indians and later European settlers the letters of the inscriptions were strange, the meanings of their lines indecipherable, therefore meaningless and mysterious — thus came the names "Hidden Mountain" and "Mystery Mountain," as well as the old Indian title "Cerro Los Moqujino" ("Cliff of the Strange Writings").

These dates are essential in establishing the legitimacy of the Hidden Mountain Inscriptions. The key rests with the letter **Σ** (Q), as it appears in the fifth line of the Ten Commandment inscription. This letter first became known to modern scholars in the latter half of the 19th century. The earliest work in which it can be found is a publication in 1884, referred to by E. Hubener in 1893 (see Jensen, *Sign, Symbol and Script*, p. 290, fig. 247). Even if we discounted the claims of the local Indians and the story of Simon Serna's father, which would place the site in existence at least as far back as the early 1800's, and dismissed the good word of Franz Huning, the respected and honorable man who claims to have been shown the site in 1871, it is difficult indeed to also set aside the claims by other settlers that it was in place in 1883 — a full year before any knowledge of the letter **Σ** was known to the world of scholars. How could a forger have produced a letter style not yet known? This fact alone substantiates the credibility of the statements of the Indians, Simon Serna, and Franz Huning.

Adding support to the authenticity of the inscriptions is the use of the letter **4** (MM), as found in the fifth line of the Ten Commandment inscription. At no time has anyone claimed that this letter was used as a double M. It is generally assumed to have been a **4** (W) or **4** (N) or simply questioned. In the Hidden

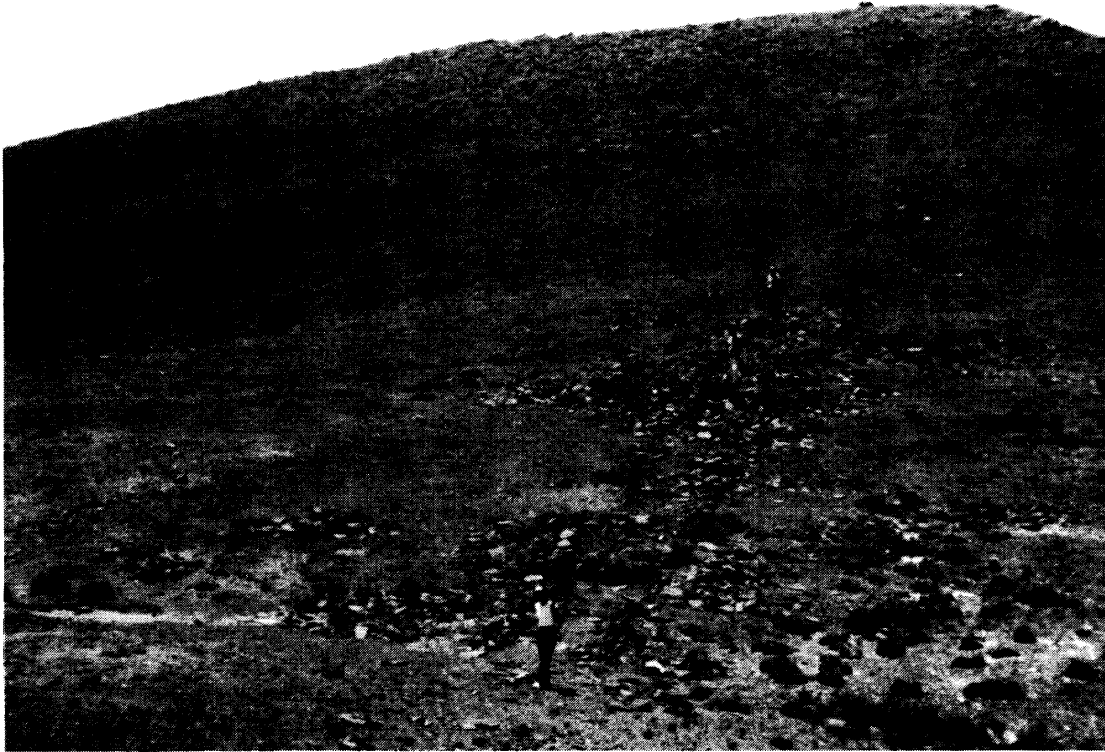
Mountain inscription the word **אמך** is clearly used as an equivalent of the Aramaic or modern Hebrew form **אמך**, meaning "your mother." A careful examination of this letter as it appears there on shows that no center stroke exists. A natural crack does run vertically through the center of this letter, and a small natural chip is also apparent, high and in the cusp of the letter, but it is exactly like many others on the surface of the rock, and bears no relationship to the lapidary inscription itself. The letter **מ**, therefore, definitely represents the Hebrew letters **ממ**, and is used in the word **מא** (mother) as a dagesh forte (double letter) or MM sound. In the 1800's a forger would have relied on the best knowledge in the field of his day. He would not have made what then would have been seen as a gross error.

Rather than discredit the Hidden Mountain inscription, the letter **מ** (MM) may well verify it. The identification of **מ** as a form of **מ**, **מ** (W) or **מ**, **מ** (N) does not seem to be justified. What is also known now, but not in the 1800's, is that in the Shemitic language groups the letter sound *M* was often interchangeable with the letter sound *W*. For example, the Chaldaean words *Shwsh*, *Awr*, *Siwn* and *Argwn* are found in Aramaic as *Shamash*, *Amur*, *Simanu*, and *Arganmanu* (Clay, *Amurru*, pp. 104ff). It has also been an unsupported assumption that the ancients made no distinction regarding the dagesh forte (doubling) of a letter sound. The dot often used in modern Hebrew for the purpose of a dagesh forte, gives a double letter value. It applies to consonants, except the laryngeals **א**, **א** (A/E), **ה**, **ה** (H), **ח**, **ח** (KH'), and **ר**, **ר** (R), which reject the dagesh forte symbol, yet "Doubling often occurs for euphonic reasons."*

It is also an unsupported assumption that the Masorites instituted the dagesh forte when they began to add vowel points to the modern Hebrew letter forms in about 600 C.E. It is more probable that the letter **מ** was an earlier attempt to make this distinction and since it carried with it a *W* sound (*mm* equals *w* or *uu*) the form **מ** is found in other inscriptions with the value of *W*. The letter as found at Hidden Mountain, therefore, may be a key for unlocking the meaning of this letter in inscriptions found in the Middle East. No forger could have had such foresight. (See page 131 of Appendices.)

The ruins at the top of Hidden Mountain seem unavoidably connected with the accompanying inscriptions and zodiac as further testimony to the legitimacy of the site. While no nomadic Indian tribe in the last 1500 years constructed buildings like this, the method used atop Hidden Mountain is clearly reminiscent of sites strewn across the Middle East. One is readily reminded of Lachish, as an example, a city in Judaea built on a flat-topped mesa, several hundred feet above the surrounding terrain. Like the site at Hidden Mountain, the city was approached through a natural ravine, which could easily be defended. Within the defense perimeter built up by walls (at Hidden Mountain by pit houses), sat the palace and courtyard complex. The ruins at Hidden Mountain also retained a chieftan's complex. Like the Jews and other people of the Middle East who built their altars on high places, the Hidden Mountain camp placed its highest dedication and religious statement at the highest point.

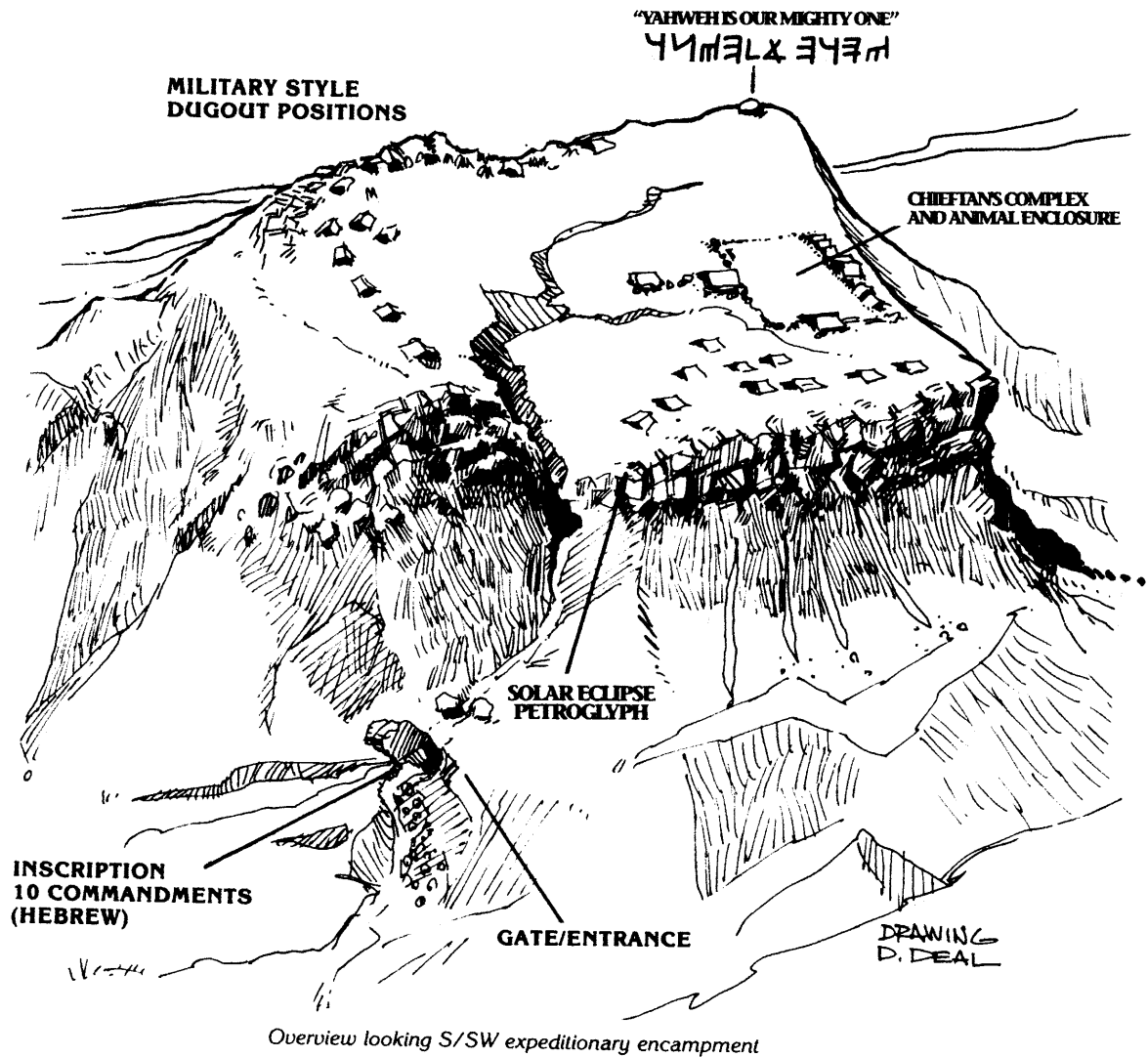
*A *Beginners Handbook to Biblical Hebrew*, Marks and Rogers. p. 12 N. 3.



Palace, or assembly/courtyard complex looking south. People give an idea of the scale of this building, approximately 200 feet long.



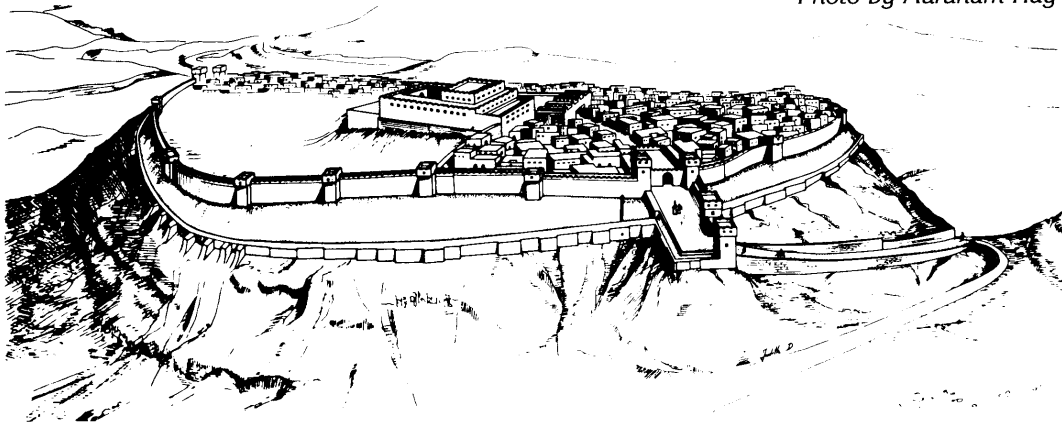
Aerial view of Palace/Assembly courtyard complex. Large, square box, (approx. 10' sq.) is an Air Force marker.



1939 Bedouin tent enclosure and animal fold from Gustav Dalman's Arbeit und sitte in palestina VI. This ancient Shemitic design was recognized by Biblical Archaeological Review as being as 'old as the Bible itself.' What is clear is that the similar encampment on Hidden Mountain follows this old world design to perfection in size and design.

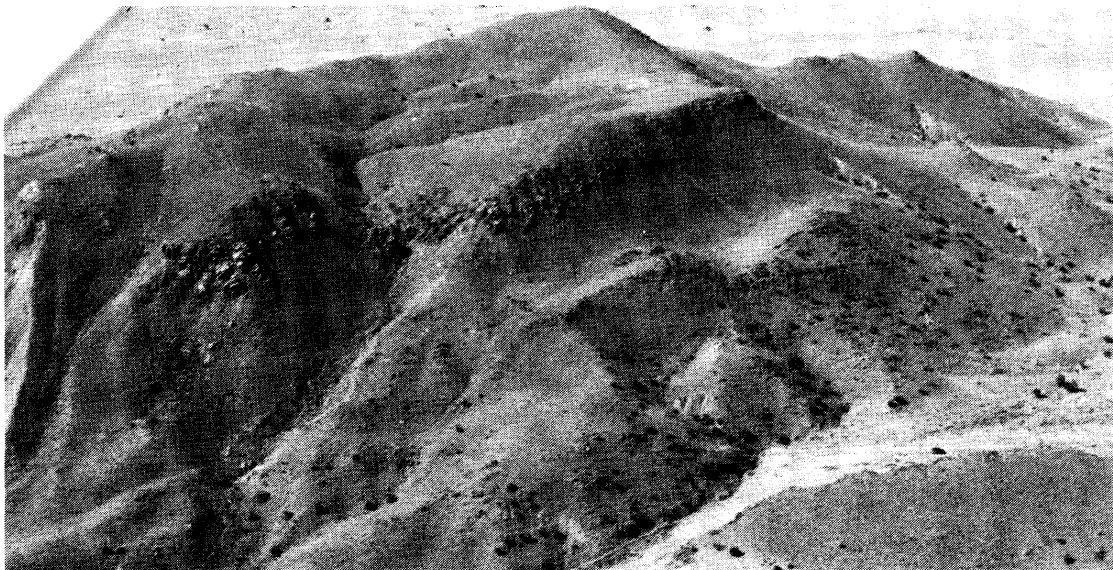


Photo by Auraham Hay



Aerial view and reconstruction drawing from Biblical Archaeology Review, Mar./April, 1984, of ancient Lachish. Note: the city gate is in the natural dry wash. Drawing by Judith Dekel.

© Photo and drawing courtesy of the Israel Exploration Society and David Ussishkin, director of Lachish excavations.



Aerial view of Hidden Mountain for comparison and general similarity to Lachish. Note: the entrance (gateway) to the Mountain citadel is in the dry wash.



Richard Clover examines northeasternmost dugout — lookout post. This position commands an unobstructed view, of more than 180°, for miles.



Another one-man "house" approximately eight to ten feet in length.



Photo: Biblical Archaeology Review

Typical Israelite building style from a house in Ai. Socket is probably for a roof support, although it might well have served as a niche for the common household god.



The artistic axiom: "form follows function" holds true in archaeology. Fox holes have not changed much in centuries. These 1943 U.S. Army dugouts on Guadalcanal are very reminiscent of those found on Hidden Mountain. U.S. Army Archives.

The more we ponder the evidence, the more difficult it is to believe that someone, with the intent to perpetrate a hoax, conceived of a plan whereby he would find a mountain at some remote spot, build pit-houses and a chieftan's complex, and then provide inscriptions and a zodiac to complete the illusion. For what purpose? Indeed, never has so much detail gone into any known hoax. How would anyone have known to combine such evidence, relating a Shemetic zodiac, Hebrew writing, and a building plan from the mind-set of men living in the Middle East, especially composing the project in the 1800's long before much of such knowledge was known. Those who charge the Mormons fail to see that the site actually opposes their views. It clearly would not be representative of any work initiated by the lost ten tribes of Israel, for the lettering style is of a much later period and indicates a connection with Spain. All the record would have shown is that Jews from Spain during the 5th to 2nd century B.C.E. came to the Americas, not the lost ten tribes, and anyone clever enough to have devised such a scheme would certainly have been aware of that conclusion. Again the evidence points towards authenticity. Also, why did he not proclaim his fraudulent site to the world for the attendant glory and fame?

As this book goes to press, it becomes necessary to include one last observation. The Judaic people involved with the construction of the encampment considered this time of year of great religious importance. To those people the year began on the new moon of Abib (roughly equivalent to April and the vernal equinox). On the seventh month of each year, by this reckoning (usually September), a series of feasts are held, culminating in the great, eight-day Feast of Booths (tents). Therefore the seventh scriptural month could itself be called a holy month. The month begins with the new moon, which is a high holy day, called the Feast of Trumpets. Ten days later a fast is held (Yom Kippur) and on the evening of the fifteenth day, the great feast of tabernacles (booths or tents) begins. This feast is an eight-day observance and it is held in tents.

The reason for the temporary nature of this encampment may well have been that it was a ceremonial camp designed for just one month's use; a ceremonial center, hacked out of the loose basaltic rock, eroding the surface of Hidden Mountain. All the while the worshippers would have maintained a military discipline in case of sudden attack, explaining the defensive nature of the camp. The following day, September 16th 107 B.C.E. was the new moon of the seventh scriptural month, coincidentally, this new moon that they had been preparing for, to begin their holy month, surprised them with an eclipse of the sun; an event worth recording for posterity and an explanation for the existence of the camp itself.

*The fourteenth chapter of Zechariah deals with the future importance of this feast.

ANCIENT AMERICAS VISITED

The credibility of the inscriptions at Hidden Mountain is further enhanced by the flood of recent archaeological discoveries in the Americas which prove that many inhabitants of the Mediterranean countries had travelled to and from the American continents prior to the collapse of the Carthaginian empire and the destruction of its capital city Carthage by the Romans in 146 B.C.E. As the world slipped into the Dark Ages following the decline of the Roman Empire, which itself had no contact with the New World, the American continents were forgotten by all except a few living in the outlying regions of the inhabited Old World, such as Scandinavia. For the rest of the world it was not rediscovered until the Columbus' famous journey centuries later. Yet the fact that these voyages to the New World occurred at the same time that the letter styles used at Hidden Mountain were popular serves to strengthen the likelihood of the authenticity of the inscriptions.

The evidence of well-established contacts between the Old and New Worlds prior to the 2nd century B.C.E. are numerous and extensive. For example, great numbers of sculptures depicting human figures have been found throughout the Americas, especially in Central and South America. Even at the lowest and earliest levels the faces represented included Mongolian and other Asian types, some resembling the Tartars, as well as many clearly Negroid and "all kinds of white people," especially so-called Semitic types with and without beards (Wuthenau, *The Art of Terra Cotta Pottery*). Even at later periods there were many of those commonly called white men. For instance, Charnay ("North American Review, Oct. 1881) writes, "Physically, Veytia describes the Toltec as a man of tall stature, white, and bearded." (For more details about the Toltec see Appendix I). Those more recent Amerindian or Indian types, as the noted historian Cyrus Gordon observes, "do not appear in any significant numbers until around 300 C.E. (*Before Columbus*, Cyrus Gordon, p. 21).

Until just recently, it has been popular to espouse the famous "Land Bridge" theory, holding that humans were introduced into the New World by migrating across the Bering Strait via some ice age glacier connecting Siberia with Alaska. This hypothesis is now known to be unsupportable for the overwhelming majority of American Indian populations. First, because the Neanderthal group that was assumed to have made the Bering Sea crossing has no physiological connection with the Indian types. Nor does this hypothesis explain many of the tropical animals and plants found in the New World that have counterparts in the Middle East and Africa, which certainly did not come from Siberia. William Prescott writes:

"In accounting for the presence of animals there, some imagined that the two hemispheres might once have been joined in the extreme north, so as to have afforded an easy communication. Others, embarrassed by the difficulty of transporting inhabitants of the tropics across the Arctic regions, revived the old story of Plato's Atlantis, the huge island, now submerged, which might have stretched from the shores of Africa to the eastern borders of the new continent." (Prescott, *Conquest of Mexico*, Append. I, p. 689)

The Bering Sea hypothesis also fails to explain the various "White" and "Negroid" populations which appeared in the ancient Americas. As Prescott notes:

"The real difficulty is not, as with animals, to explain how man could have reached America, but from what quarter he actually has reached it." (Ibid., p. 691)

The greatest argument for the "Land Bridge" concept has been the Mongol and Tartar types also found in the New World. It is now known, that Mongolian and Tartar types also lived in the Middle East. Bas-reliefs of the ancient Hittites, for example, show that among them were numerous men with yellow, brown, and even black skin, sloping foreheads, slanted eyes, whose hair and eyes were painted dark. The noted historian and archaeologist A. H. Sayce remarks:

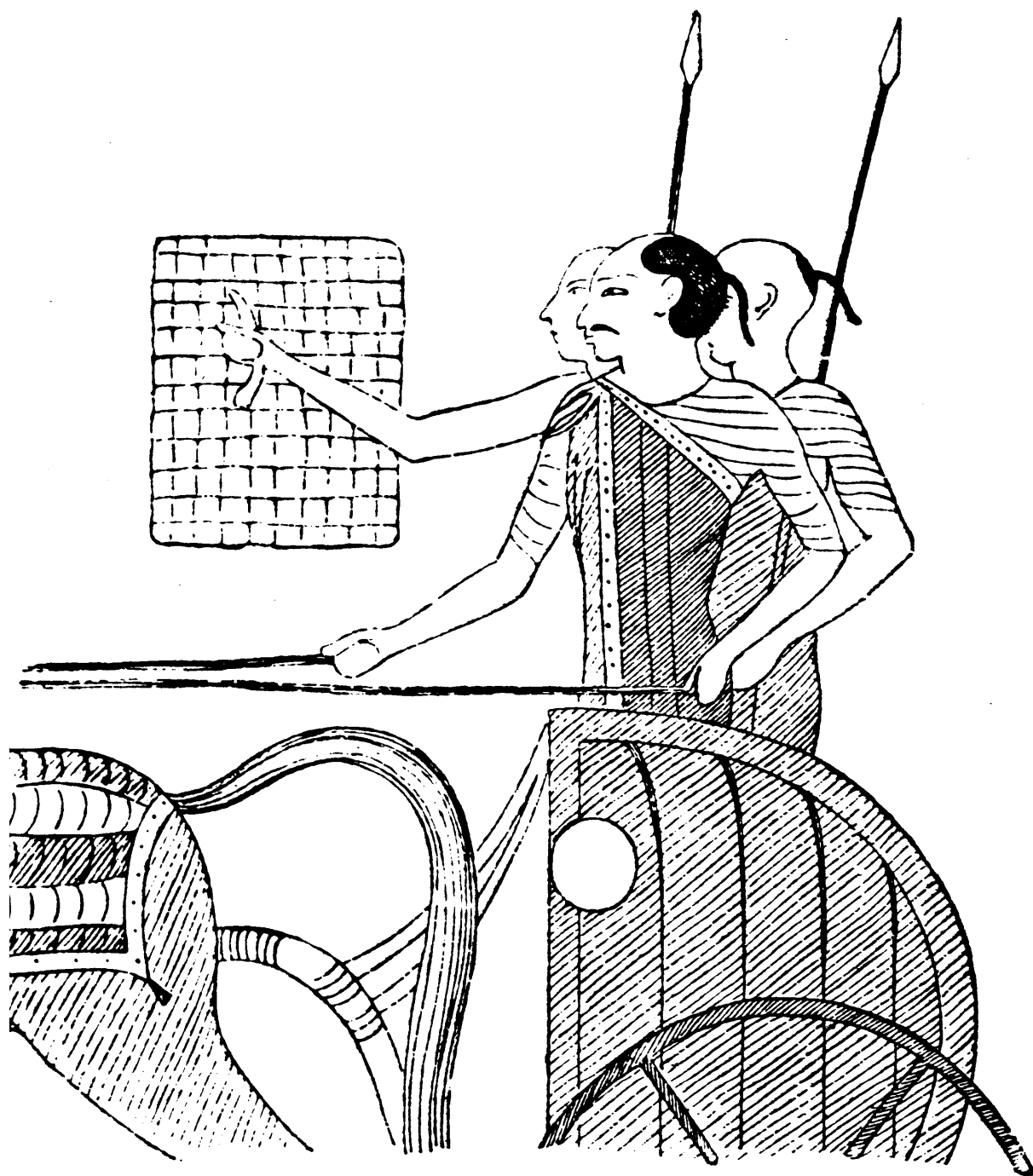
"The Hittites were a people with yellow skins and "Mongoloid" features, whose receding foreheads, oblique eyes, and protruding upper jaws are represented as faithfully on their own monuments as they are on those of Egypt." (Sayce, *Hittites*, pp. 16-19)

The Phoenicians were depicted on the walls of tombs and on papyri by the ancient Egyptians with dark hair and eyes and red-brown skin. The Kanaani living in Tyre and Sidon were called Phoenicians by the Greeks because the name Phoinix supposedly means "Red men" in their tongue (Mommson, *Rome*, 2, 3, 1, pp. 131f). The Tehenu of North Africa and their kinsmen the Egyptians are both represented with dark red-brown complexions and dark hair and eyes (Gardiner, *Onomastica*, 1, p. 117). This data proves that those possessing Amerindian features, like those belonging to the American Indians, inhabited from Asia Minor, where the Hittites dwelt, to North Africa. In later times the Phoenicians migrated from the regions of Tyre and Sidon, in the land now called Lebanon, to new settlements in northwest Africa, founding the Carthaginian empire.*

NOTE: Von Wuthenau's book, "*Unexpected Faces in Ancient America*" shows three pre-classic figurines with "Chinese" affinities found in various Mexican sites. All are shown with "pigtales" or cues. (Fig. A p. 210).

Migrations from the Mediterranean Sea countries not only explain the Negroid facial features found in the Americas but also the early White types. Use of the term "White" means more than the traditional Shemitic physiognomies. Like those of the Assyrians, it includes tall, blond and bearded individuals. The Temahu of North Africa, often referred to as the "White Libyans," and the Amurru living in Palestine, Syria, and Mesopotamia, for example, are all described as tall, white skinned people who had blue eyes and red/blond hair (Sayce, *The Races*, p. 133; Gardiner, *Onomastica*, 1, pp. 114ff, 119-122). The White Libyans, though, are not to be confused with the Tehenu, properly called Libyans by the Greeks. To these we should add the Danaan Greeks and Trojans, both described as tall, blond and fair skinned people. These White and Negroid types, in a remarkable way, stand as the initial prima facie evidence of a connection between Europe, Africa, and the Middle East with the New World in ancient times.

*Carthaginians were displaced Canaanites from tyre and Sidon. See Silius Italicus Carthiginian = Poenis (Phoenician) p. 26, Carthiginian = Sidonii (Sidonian) p. 3, Carthiginian = Tyriis (Tyrians) p. 112. J. D. Duff, Cambridge, London, v. 1. Romans called Carthage Tyrios (v. 470) Carthago (v 480) Sidonius (v. 295) IBID.



—Hittite Warriors. ROSELLINI, *Monumenti*, Plate CIII.

William Prescott raises another question undermining the "Land Bridge" hypothesis. If these people were originally from the Far East, "how shall we account for the great dissimilarity in language?" (Prescott, *Conquest of Mexico and Peru*, Appendix, Part 1, p. 692). As we prove in our Appendices (I-III), the dominant languages of Central American Indians, like the Mayan, Toltec, and Aztec, were based upon Shemetic, not the Sino-Tibetan tongues of the Far East. The Zuni and Pima languages, also were forms of the Libyan-Egyptian and Punic branches of the Shemetic tongue (Fell, *America B.C.*, pp. 171-178).

Evidence of contacts between the Old and New World via the Mediterranean sea region in ancient times is also verified by recent discoveries of inscriptions found throughout the Americas. These inscriptions were written in Egyptian, Punic (Phoenician), Iberian, Libyan and other scripts in styles that flourished before the 1st century B.C.E. For example, Massachusetts has the Bourne Stone, which was composed in Punic. This inscription records the annexation of that region by a Carthaginian governor named Hanno (Fell, *America B.C.*, p. 95). In New Hampshire stands the Mystery Hill inscription. Written in the Iberian form of Phoenician (Kanaanite), it proclaims their diety Baal:

"To Baal of the Kanaani, this is dedicated." (Ibid., p. 91).

Engraved on a rock at Mount Hope, Rhode Island, exists an inscription which reads:

"Mariners of Tarshish this rock proclaims." (Ibid., p. 99).

Tarshish was the ancient name of the country which the Greeks called "Cilcia," located along the southern coast of Asia Minor. Also called Tarsus (Josephus, *Antiq.*, 1:6:2, 9:10:1f; cf. Gen. 10:4 and Jonah, 1:1-3), it was often under the direct control of the ancient Hittite empire.

Another inscription found in a burial mound near Davenport, Iowa was written in three scripts: Egyptian hieroglyphics, an Iberian form of Punic, and a Libyan script (Fell, *America B.C.*, p. 269). In Oklahoma the remains of what is called the Pontotoc stele was unearthed. Composed with Iberian Punic letters, it states:

"When Baal-Ra rises in the east, the beasts are content, and (when he hides his face) they are displeased." (Ibid., p. 159).

On the Rio Grande Cliffs in Texas, a Libyan inscription proclaims that its authors had been sent here by the Egyptian pharaoh Shishonq:

"A crew of Shishonq the king took shelter in this place of concealment." (Ibid., p. 185).

Further south, in Cuenca, Ecuador, was discovered an ancient Libyan inscription with a drawing of an elephant upon it, and the line:

"The elephant that supports the Earth upon the waters and causes it to quake." (p. 184).

This particular inscription takes on special meaning once we consider that elephants were totally unknown in the Americas until they were introduced in the last two centuries. Prior knowledge of the beast could only have come from the Old World and would have been quite a natural sight for men from Libya (Africa).

These ancient inscriptions are found as deep into South America as Paraguay. There a cliff inscription, written in Iberian-Punic, proclaims:

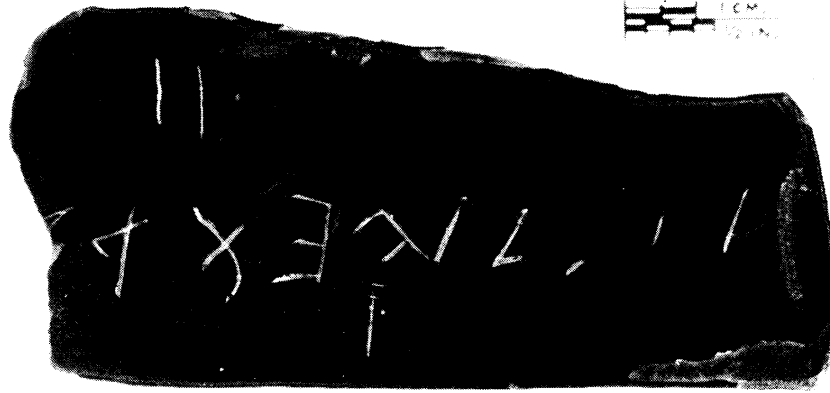
- "Inscription cut by mariners from Gedeth [Cadiz] exploring." (Ibid., p. 98).

Gedeth (Cadiz, Gadir, Gadiëri, etcetera) was an ancient Phoenician city located in southwestern Iberia (Spain).

These above inscriptions are only a small part of the great store that has so far been recovered (for many others see Fell, *America B.C.*). To them we must also add two others written in Hebrew with indications of having been produced by Jewish scribes. The first is a tablet uncovered in 1860 from the great stone stack (500 feet in circumference) near Newark, Ohio. Like the inscription at Hidden Mountain, it contains the Ten Commandments, but it is written in the more "modern" form of Hebrew (post 400 B.C.E.). The ancient "mound builder" stack, 45 feet high, was dismantled for dam building material. The tablet is known as the "Ohio Decalog."



A second Hebrew inscription was found in an ancient grave near Batcreek, Tennessee by the Smithsonian Institute in 1885. It has recently been translated and verified as authentic.

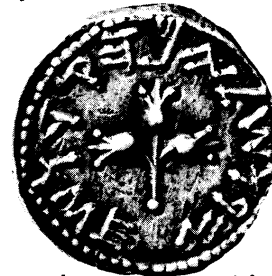


Department of Anthropology, Smithsonian Institution.

This grave memorial, written in paleo-Hebrew, can be transliterated as "Ak-lu-Yah-Nood," and translated to mean "Surely, I pray you Yah, (have) pity." Yah is the ancient and commonly used short form of the sacred name Yahweh, the Mighty One of the Israelites.

Hebrew	Meaning	Strongs Exhaustive Concordance #
AK	Surely	389 — Akin to 403
Lu	I pray thee	3863 (L-YAH is contraction)
YaH	YAH (WEH) short form of name	3050 <i>יאה</i>
NooD	Pity (console)	5067 fr. 5110

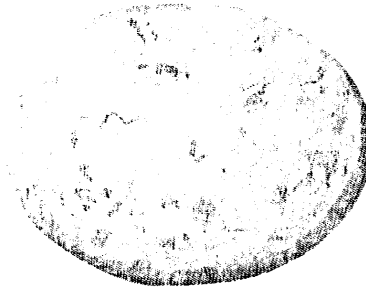
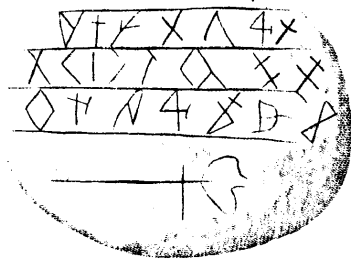
It is an appropriate statement or request from a mourner. Dr. Cyrus Gordon of Brandeis University has stated that it says: "For Judah," comparing it to a coin which bears the inscription:



This coin's inscription bears no resemblance to the grave, lapidary inscription found in Tennessee by the Smithsonian Institute other than the identical alphabet. (Pre 500 B.C.E.)

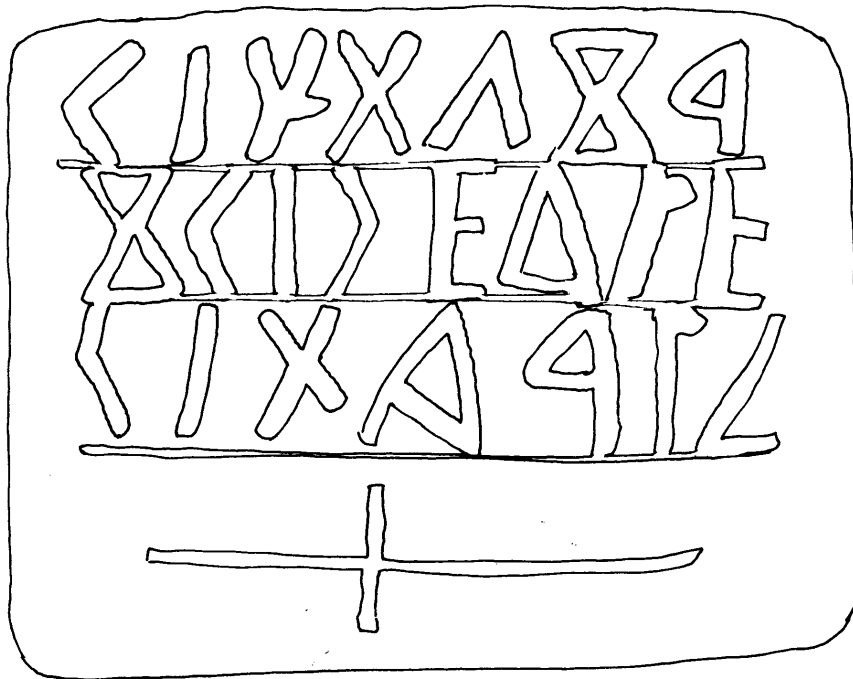
These two items demonstrate that the Hidden Mountain inscriptions are not unique in testifying to New World visits by Judaic worshipers of Yahweh. The Hidden Mountain inscriptions show that Jews had traveled much further west than Ohio or Tennessee.

THE GRAVE CREEK STONE



Another example of Shemetic influence in the Mound Builder culture was excavated in 1838 at Moundsville, Grave Creek, West Virginia. This artifact is the tablet of Tasach. Along with this important find is the Braxton stone, engraved with the same alphabet and some of the same phraseology, found in a stream bed in central West Virginia, is reported in America B.C. p. 158.

THE BRAXTON TABLET



This inscription appears to be a poetic grave marker with each phrase ending in the invocation to baal or bel. A complete translation would be as follows:

RQ LTK BL
HU D HG BL Q-
L WRAT BL

HAVE SURE HOPE IN (THE) LORD. (BAAL)
ALAS THIS MOURNING, LORD. (BAAL)
CRYING AND TREMBLING, LORD. (BAAL)

This tablet terminates with the standard Hebrew grave marker, a cross (see Bat Creek stone, Grave Creek stone, et al).

The Grave Creek stone appears to be a temple dedicatory inscription which evokes bel if we substitute an Iberian letter or two for Hebrew. Normally we would not take this liberty, but since we have seen similar substitutions in the case of the Q in the Hidden Mountain inscription, it is possible, even probable.

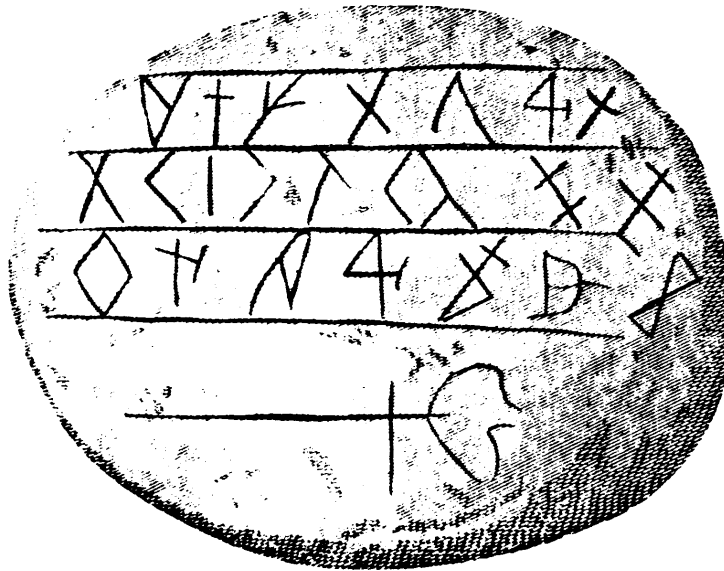
We feel that the assimilation of certain Iberian letters (B, Q) into a Hebrew alphabet is proper when viewed from the perspective of Jewish colonies in ancient Iberia. While by no means absolute, nor even pivotal to the argument, we think that even Dr. Fell would agree that the Mound Builder culture shows a strong and positive Shemetic influence. Combined with the definite Hebrew inscriptions of Bat Creek and Ohio decalog, Hidden Mountain begins to tell a different tale.

In the Grave creek inscription, and in the "Braxton stone" previously shown, the basic alphabet used is Shemetic. Whether these two important new world finds are Hebrew or Lybian (Phoenician-Carthaginian) is not yet known, but the invocation of the Pagan Diety BL (Bel-Baal) is clear. The word appears to be taken in its Iberian form. <I> and transliterated into the Shemetic. It has been done in both inscriptions. It would not be unusual for Jews to adhere to this religious practice; the Bible is full of such instances. So it remains to be seen from which culture these inscriptions come.

This insertion of another alphabet for a sacred epithet is not without precedent. The Jews of the same period were using the sacred name יייהYahweh in its original letters, even though they had changed their alphabet to Assyrian ("modern" Hebrew).

If this be the case, then the translation which we have presented makes sense. The past furor over the combination of characters which has been noted by some (see The Mound Builders), has a plausible explanation. The I can be identified as a Hebrew Z, or I; the < cannot be so easily recognized as Hebrew. If, however, both are from the Iberic, then the answer is obvious. Since they are always shown in the same relationship to one another, and they are both anomolous to the Shemetic inscriptions in which they lie, they must carry another, specific meaning, which if Iberic, is the pagan Phoenician diety BL, or Baal.

See Appendix III Iberian alphabet list which supports this translation.



GRAVE CREEK TABLET

TAL TK TR
HS OT GE (BL) T
QDS AB TsO

Hebrew	Meaning	Strong's Exhaustive Concordance #
TAL	mound	8510
TK	encampment	8497
TR	law (ordinance)	8447
HSO	safety (is)	1954
OT	when, so long as,	6256
GE	rise	1342
(◀) BL	Baal (Lord)	1078
T	thou	859
QDS	holy	6944
AB	father	1
BTsO	wounded	1214

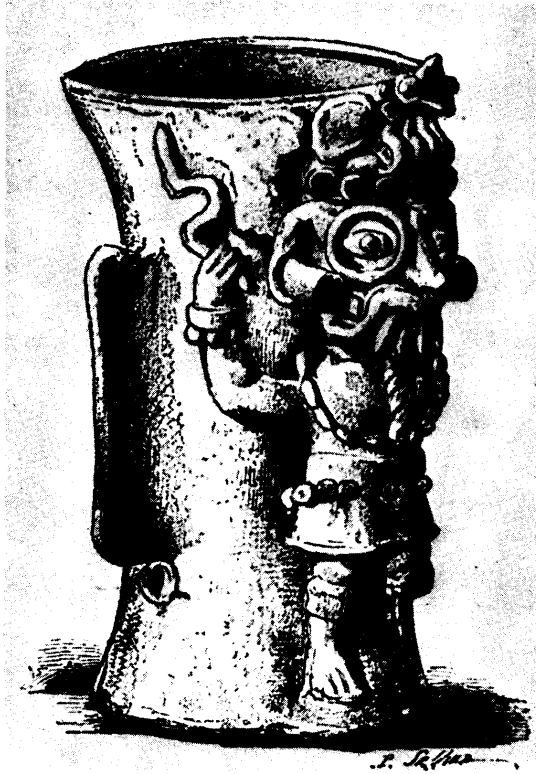
Translation: Mound camp law (ordinance), Safety is when (you) rise Baal (Lord), thou Holy (one) wounded of father.

(Translation by Charles Runfola)

The inscription becomes meaningful if we inject the concept of the Phoenician rain god Baal. (also identified by others as a sun god.)

The following is a description of five Phoenician [Canaanite] dieties from the glossary list which appears in the book written by Michael Coogan, *Stories From Ancient Caanan*, pp. 116 & 117.

"*Anat*. The "violent goddess," of love and of war. She is the wife and sister of Baal, and often appears in winged form. Her title "the Virgin" is not literal, but indicates her perennial nubility; she is also called "the Maiden" and "Mistress of the Peoples."



"Bel"-Tlaloc with a lightning bolt (Azteca).

Baal. The Canaanite storm god, as indicated by his epithet "the Rider on the Clouds." He is the central deity in most of the surviving myths, probably because of his role as fertility god: he is the son of Dagon (god of grain) and, as god of the storm whose voice is thunder, he provides the essential rain which restores vegetation to the earth; thus he is called "Healer." His other titles include "the Lord of the Earth"; he is also called "Hadad." Baal corresponds to the gods Marduk in Babylon and Zeus in Greece.

Death. The god of death, pestilence, and plague, who rules the underworld. In "Baal" he temporarily gains control over the storm god. (*Also the son of El.*)

El. The head of the Semitic pantheon and the father of gods and mortals, corresponding to Greek Kronos and Mesopotamian Anu. His epithets describe him: "the Bull," "the Father of Time," "the King," "the Creator of All," "the Kind, the Compassionate," "the Holy One."

Hadad. A name of Baal, meaning "the thunderer."

Constance Irwin, in her book *Fair Gods and Stone Faces*, refers to Baal and Hadad as separate persons and ascribes the identity of rain god to Hadad.

The reason is a reference she quotes, "Philo Byblius, second-century Phoenician cosmographer who drew upon far more ancient written sources, records that El, the original god of a monotheistic Phoenicia, had handed over most of Phoenicia to Baal and Hadad, 'king of the gods.'" IBID pages 171 & 172.

As we can see in the preceding glossory, Baal and Hadad are one and the same diety and were treated as such by Philo Byblius.

In *Stories from Ancient Canaan* the translation of the Phoenician story called "Baal" was inscribed on six tablets unearthed in 1928 in the city of Ugarit now called Ras Shamra. The tablet was written during the reign of Niqmaddu II, King of Ugarit, who reigned from c. 1375 to c. 1345 B.C.E.

At a certain point in the story Baal is forced to submit to "Death" and is subsequently killed by him.

As the story proceeds:

El's words, repeated by Anat are an indication of Baal's importance:

"Baal is dead: what will happen to the peoples?

Dagon's son: what will happen to the masses?" *Stories From Ancient Canaan*, page 83.

The next scene describes two encounters between Anat and Death. In the first, Death told how he devoured Baal, and the consequences of this action are intimated: "the heavens shimmered under the sway of El's son Death." With the descent of the storm god into the underworld, the fatal forces of drought and sterility controlled the land; just as the health and prosperity of a city-state depended on the vitality of its ruler, so the survival of the earth and of those who inhabited it was bound up with the existence of "the Lord of the Earth." It was *Anat* who found the remedy:

"She seized El's son Death:
with a sword she split him;
with a sieve she winnowed him;
with fire she burned him;
with a hand mill she ground him;
in the fields she sowed him."

"Death suffered the various processes that grain has to undergo to make it edible and reproductive. The process by which seed is transformed into a new plant was a mystery to the ancients (as it is to most of us), but it was obviously due to tremendous forces." *IBID* page 83.

"The death of Death lead to Baal's revival; this too was a mystery, but nonetheless a fact: droughts ended, the rains came — Death died, Baal lived. What better way to express this mystery than to describe it in terms of a related phenomenon?" *IBID* page 84.

Baal rose up again or, in other words, was resurrected from death.

"Having returned to life, Baal reasserted his power and reclaimed his throne. Then, after seven years, Death challenged him again. The Baal Cycle ends as it began, with a single combat. As neither of the fighters seemed to be

winning, Sun intervened on Baal's behalf, and frightened off Death with his threats. This repetition of the contest between Baal and Death shows that the defeat of the forces of sterility was not permanent. Drought could return, unpredictably and fiercely, once again destroying the fertility that Baal personified. IBID page 84.

Thus when Death was the ruling power there was drought and famine. When Baal ruled there was rain and abundance of food.

Also, to quote Michael Coogan "Baal is depicted on a stele from Ras Shamra with a club in one hand and a lightning bolt in the other, and in the texts is often given the accouterments of a storm—clouds, wind, and rain." IBID page 13.

An interesting note is the striking similarity between Tlaloc, the rain god of the Toltecs, and Baal of the Phoenicians.

To quote Constance Irwin, "And Tlaloc? Torquemada, the Spanish chronicler, has described the Middle American Tlaloc as the oldest deity known. "He carried a thunderbolt in his right hand, a sign of thunder and lightning; whilst his left held a tuft of variegated feathers, emblem of the different hues of our globe; his tunic was blue hemmed with gold, like the heavens after rain." This, it could be charged, was based completely on hearsay. But in the nineteenth century Torquemada's description was verified when a vase was found in the ruins of Tula, the Toltec capital. Here is Tlaloc, robed, bearded, mustached, and holding a bolt of lightning in his hand." (See illustration, page 42.)

It is also interesting that the name Tlaloc in Hebrew means "Surely strew over rain." (See Tlaloc in appendix page 82).

Could it be that the Toltec rain god Tlaloc and the Phoenician rain god Baal are one and the same?

The Grave Creek inscription seems very appropriate if one equates rain and abundant crops with survival and prosperity, as the mound builders and Phoenicians apparently did.

Thus a fitting mound people law. When Baal rises from the dead there is rain and prosperity. A believer most assuredly would have proclaimed that Baal was a holy one, wounded of the father. (By El's son Death.)

Some have insisted that the cross below the inscription proves a Christian origin. Olaf Strumwold in his book *"Norse Inscriptions On American Stones"* pages 37 & 38, claims the inscription to be Old Norse runes and the cross to be a Christ Cross and at its right a Thorshammer. Because of the misidentified Christ Cross he dates the inscription to the first half of the 11th century A.D.

Not so surprising is the fact that the cross does not have its origins in Christianity at all. The cross symbol was used long before the Christian era, by the Egyptians (ankh symbol) and Phoenicians as the symbol of life and regeneration. In other words, it was always a standard pagan symbol.

Godfrey Higgins wrote, "Few causes have been more powerful in producing mistakes in ancient history than the idea, hastily taken up by Christians in all ages, that every monument of antiquity marked by a cross, or with any of these symbols which they conceive to be monograms of Christ, were of Christian origin." (*Celtic Druids*, Godfrey Higgins, London R. Hunter, 1827 page 126.)

One might ask who would have carved an inscription in the Shemetic language that is devoted to the Phoenician rain god Baal and placed it next to a corpse in a large burial mound? Phoenicians? Yes, but considering the other Hebrew evidence in mound-builder territory, could that person have been one of a peculiar group of Hebrews who had adopted various pagan religious customs from their neighbors as they had done in the past? Of these Talligewi, we shall hear more. They play a significant role in this story. (See Hosea 1 & 2, Isa. 66:17, Ez. 11:12, 8:14-18).

THE REMEMBRANCE OF CONTACT

Not only do we possess numerous inscriptions testifying to the contact between the Old and New Worlds but people from both hemispheres document these journeys. The Mayan history called the *Popol Vuh*, for example, states of the ancient migration of their ancestors:

"They also multiplied there in the East...All lived together, they existed in great numbers and walked there in the East...There they were then, in great numbers, the black man and the white man, men of many classes, men of many tongues...they came from the East...they left there, from the great distance...they crossed the sea." (Goetz and Morley, pp. 171-183).

These various statements all attest to the fact that the Mayans knew that they had come from the East, from a great distance, and from across the sea. It is also quite revealing that they acknowledged that in that former land there existed both white and black men. The *Annals of the Cakchiquels — Lords of the Totonicapan* contain the following statements about the early rulers of their nation:

"These, then, were the three nations of Quiches, and they came from where the sun rises...We have written that which by tradition our ancestors told us, who came from the other part of the sea, who came from Civan-Tulan, bordering upon Babilí" [Babylonia]." (Goetz, p. 170).

In another place this report simply states that they "came from the other part of the ocean, from where the sun rises" (Ibid., p. 169). How did they know that the land of Babylonia lay on the opposite world across the sea? We also have the report of the Yeuchi tribe of Georgia. In telling of their origin and how they came to Georgia, they write:

"We came as the sun came...and we went as the sun went." (Mahan, *Museum of Arts and Crafts*).

To reach their dwelling in Georgia, located as it is along the Atlantic coast, the Yeuchi must have crossed the ocean if they "came as the sun came" and "went as the sun went," i.e. traveling from east to west.

It was not only the inhabitants who colonized the New World that recounted these contacts. Indeed, the Greek historians knew of them as well. Plato, writing during the early half of the 4th century B.C.E., for instance, makes reference to earlier times, when men sailed beyond the pillars of Heracles (the Straits of Gibraltar). Plato writes in *Timaeus*:

"In those days the Atlantic was navigable; and there was an island situated in front of the straits which you call the pillars of Heracles; the island was larger than Libya [Africa] and Asia put together, and was the way to other islands, and from these islands you might pass to the whole of the opposite continent which surrounds the true ocean."

"The inhabited world (continent) is an island." Strabo 1:1:8.

Here is a clear and concise record that ancient mariners could sail out of the Mediterranean Sea and beyond the Straits of Gibraltar and eventually come to an immense island, or continent, as big as Africa and Asia put together. This passage can be nothing less than a discussion of the Americas. Not only is

Plato's description is confirmed by the actual facts of geography but it proves much more. How did Plato know that one could pass this great island or continent lying in the sea beyond the pillars of Heracles and in time come "to other islands," and then continue on to the "whole opposite continent which surrounds the true ocean"? This is a plain statement that men could sail from the Americas and come to the numerous islands of the South Pacific, including the lands of Australia, New Guinea, and Indonesia, and then onwards to the Asian continent of India. It confirms that men sailed around the world before the days of Plato. This claim finds a remarkable confirmation in the Polynesians, a dark-skinned people who not only demonstrate in their ancient art works numerous similarities to the Libyans and Phoenicians of Africa, but whose language is now judged to be descended from ancient Libyan (Fell, *America B.C.*, p. 176). Another question that immediately comes to mind is, "How did Plato know such facts?" It would only have been possible if those sailors who had made these long journeys had returned to tell of the adventure.

Plato is by no means our only authority. The first century B.C.E. historian Diodorus fully supports Plato's understanding and also claims that lying west of Africa in his day, was a huge island or continent. He writes:

"For there lies out in the deep off Libya [Africa] an island [continent] of considerable size, and situated as it is in the ocean it is distant from Libya a voyage of a number of days to the west. Its land is fruitful, much of it being mountainous and not a little being a level plain of surpassing beauty. Through it flows navigable rivers which are used for irrigation, and the island contains many parks planted with trees of every variety and gardens in great multitudes which are traversed by streams of sweet water; on it also are private villas of costly construction, and throughout the gardens banqueting houses have been constructed in a setting of flowers, and in them the inhabitants pass their time during the summer season, since the land supplies in abundance everything which contributes to enjoyment and luxury. The mountainous part of the island is covered with dense thickets of great extent and with fruit-trees of every variety, and, inviting men to life among the mountains, it has cozy glens and springs in great number. In a word, this island is well supplied with springs of sweet water which not only makes the use of it enjoyable for those who pass their life there but also contribute to the health and vigour of their bodies. There is also excellent hunting of every manner of beast and wild animal, and the inhabitants, being well supplied with this game at their feasts, lack of nothing which pertains to luxury and extravagance; for in fact the sea which washes the shore of the island [continent] contains a multitude of fish, since the character of the ocean is such that it abounds throughout its extent with fish of every variety. And, speaking generally, the climate of this island is so altogether mild that it produces in abundance the fruits for the larger part of the year, so that it would appear that the island [continent], because of its exceptional felicity, were a dwelling-place of a race of gods and not of men." (5:19:1-5).

This indepth description provides us not only a detailed account of the environment but makes us aware of the life style and some of the culture of the inhabitants. How could Diodorus make such an observation, which in all its aspects proves to be factual, unless he relied upon data brought back by those who visited that land? Nor does he stop here. Diodorus follows these comments with a discussion of how this great land or continent came to be found and settled *by the Phoenicians*. Diodorus writes:

"In ancient times this island [continent] remained undiscovered because of its distance from the entire inhabited world, but it was discovered at a later period for the following reason. The Phoenicians, who from ancient times on, made voyages continually for purposes of trade, planted many colonies throughout Libya [Africa] and not a few as

well in the western part of Europe. And since their ventures turned out according to their expectations, they amassed great wealth and *essayed to voyage beyond the Pillars of Heracles into the sea which men called the [Atlantic] ocean*. And, first of all, upon the Strait itself by the Pillars they founded a city on the shores of Europe, and since the land formed a peninsula they called the city Gadeira [Cadiz]; in the city they built many works appropriate to the nature of the region, and among them a costly temple of Heracles, and they instituted magnificent sacrifices which were conducted after the manner of the Phoenicians...The Phoenicians, then, while exploring the coast outside the Pillars for the reasons we have stated and while sailing along the [western] shore of Libya [Africa], were driven by strong winds a great distance out into the ocean. And after being storm-tossed for many days they were carried ashore on the island [continent] we mentioned above, and when they had observed its felicity and nature *they caused it to be known to all men*. Consequently the Tyrrhenians, at the time when they were masters of the sea, purposed to dispatch a colony to it; but the Carthaginians prevented their doing so, partly out of concern lest many inhabitants of Carthage should remove there because of the excellence of the island [continent], and partly *in order to have ready in it a place in which to seek refuge against an incalculable turn of fortune, in case some total disaster should overtake Carthage*. For it was their thought that, since they were masters of the sea, they would thus be able to move, households and all, to an island [continent] which was unknown to their conquerors." (5:20:1-4).

These statements by Diodorus exactly fit the facts. Initially, various populations came to live in the New World; thus the finds of Negroid, Mongloid, and various White populations in statues of the earliest period. This early period began a short time after 1184 B.C.E. as can be affirmed by a passage from Strabo, writing in the early 1st century C.E. Strabo states:

"Again, so the maritime supremacy of Minos is far-famed, and so are the voyages of the Phoenicians, who, a short time after the Trojan war, *explored the regions beyond the Pillars of Heracles and founded cities both there and in the central parts of the Libyan sea-board*." (1:3:2).

The Greek date for the Trojan War is 1184 B.C.E. This Greek date is exaggerated, but since they commonly used their own chronologies to compare with others, it is accurate for judging the Phoenician. As time progressed the Phoenicians who had built Carthage in North Africa came to make a political decision to limit settlements in the Americas. This result could easily be effected since it was the Phoenicians who possessed the great merchant navies that could endure the required long-voyage and since they both knew the way and controlled the sea lanes to it. The date for this limitation is revealed by the statement in Diodorus that it occurred at the time the Tyrrhenians "were masters of the sea." According to the ancient Thalassocracies (Sea Powers) list, the Tyrrhenians (also called Etrurians and Etruscans) ruled the Mediterranean Sea from 505 to 490 B.C.E. (*Journal of Hellenic Studies*, XXVII, 1907, p. 83).

It should also be noted that from the period of the latter part of the 7th century B.C.E. until the rise of the Macedonian empire of Alexander the Great in the latter part of the 4th century B.C.E. the Phoenicians formed the mainstay of the Egyptian, then Babylonian, and then Persian merchant fleets. During this entire period the Phoenicians remained allies of the Egyptians and Libyans. This fact dovetails perfectly with the inscriptions found in the New World, which show numerous writings in Egyptian, Libyan, and Punic or Phoenician script. As we move closer to the Roman empire period and the great conflict between Roman and the Carthaginian empires — the First Punic War occurring from 264 to 241 B.C.E. — we find the Phoenicians becoming more jealous and protective of their secret markets located beyond the Pillars of Heracles. On one occasion, for

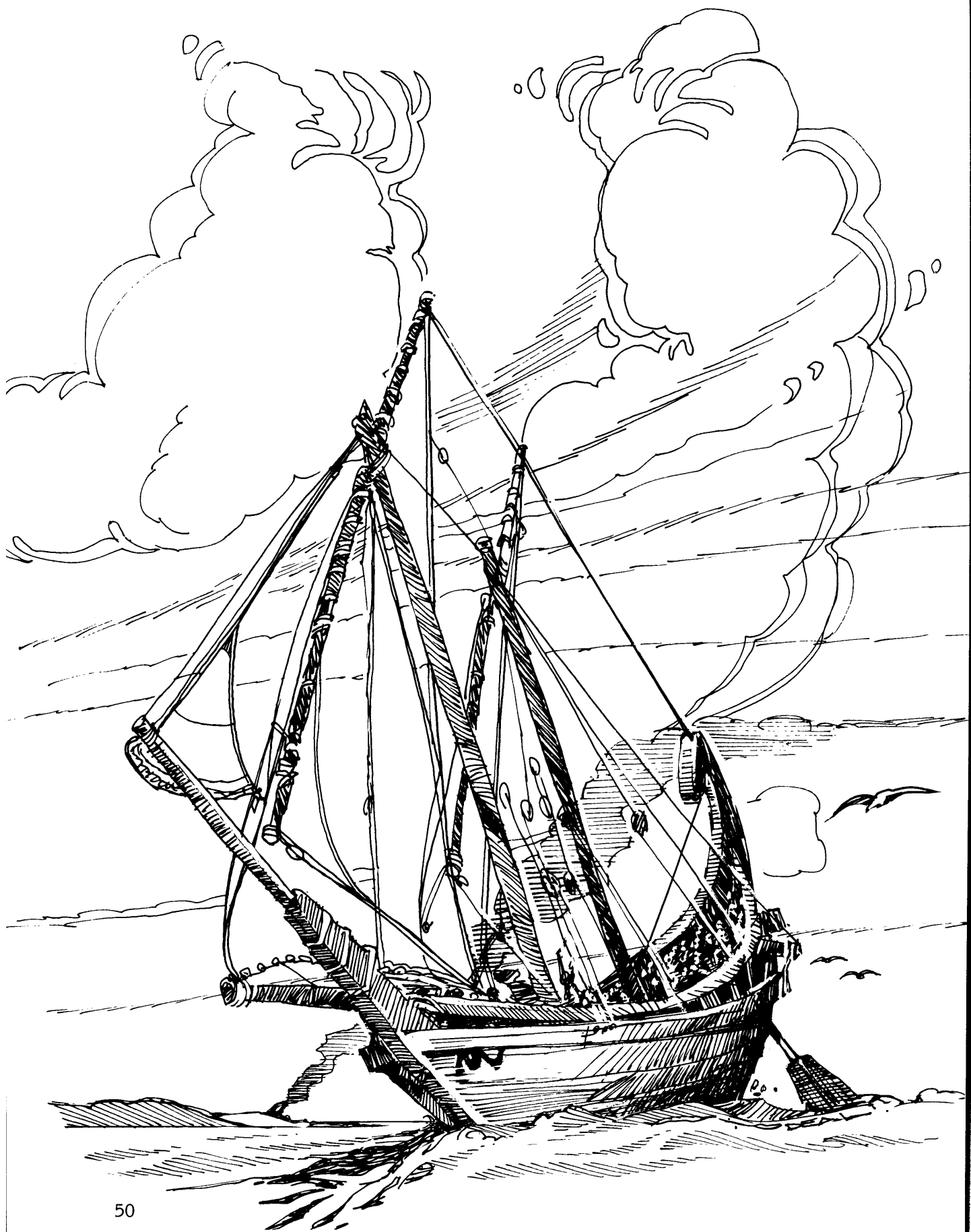
example, when the Romans attempted to follow one of the Phoenician merchant ships to find its market in the Atlantic, the Phoenician captain purposely drove his ship off course and sank both his own and the Roman ship in pursuit (Strabo, 3:5:11).

What is most amazing about the history of the New World as told by Diodorus and cited above is his claim that a political decision had been made that if Carthage and its empire should be destroyed by its enemies all of the Phoenician inhabitants would flee to the secret island (the Americas) for refuge. Here lies the answer to the question of what happened to the numerous Phoenician families of the Carthaginian empire after it fell to its arch-foe Rome at the end of the Third Punic War in 146 B.C.E. Strabo notes that when the Carthaginians began to wage war against the Roman empire they had "300 cities in Libya and 700,000 people in their cities" (17:3:15). Eratosthenes relates the story that during this period there were also some 300 other cities built by the Phoenicians of Tyre located at the northwestern end of Libya beyond the Pillars of Heracles (cited in Strabo, 17:3:3,8). Strabo doubted the story only because in his day no trace of these cities were known; but given the fact that lost cities are even today constantly being recovered, and the fact that the Phoenicians were an enormous population in North Africa during these times, Eratosthenes should not be so lightly dismissed. Nevertheless, if we use only the 700,000 figure provided by Strabo, and if we consider that only a third of this population escaped to the New World, we are left with a figure of roughly 250,000 Phoenicians joining the migration. These numbers are most certainly the cause for the sudden increase in the recent Indian types spoken of by Cyrus Gordon that became dominant in the Americas by 300 C.E. One connection that definitely can be made between these Phoenicians and the populations in the New World, especially Central America, is that both groups practiced the hideous religious rite of human sacrifice. It is now obvious that the Phoenicians brought this cruel practice with them when they arrived in the New World.*

"Being afflicted, among other calamities, with pestilence, they [the Carthaginians] adopted a cruel religious ceremony, an execrable abomination, as a remedy for it, for they immolated human beings as victims, and brought children (whose age excites pity even in enemies) to the altars, entreating favour of the gods by shedding the blood of those for whose life the gods are generally wont to be entreated." Justin 18:6.

The Romans could not match the Phoenicians in either shipbuilding or seaman-ship. Strabo notes, "the Phoenicians in general have been superior to all peoples of all times" (16:2:23). Occupied with their own political problems and more concerned with their conquest in Europe, Africa, and Asia, the inferior navy of the Romans was unable or unwilling to pursue their conquest into the lands beyond the Pillars of Heracles and far out into the Atlantic. The knowledge of the existence of the Americas quickly disappeared in the Roman empire. Only in the northernmost countries of Europe lying outside the Roman empire was contact maintained, for these possessed both long-voyage ships and the knowledge of the New World. Being unwilling to share it with their enemies in the Roman realm, the Norse continued their communication with and exploration of the New World, or Aztlán.

*For Mayan infant sacrifice see *The Mayan Archaeologist* J.E.S. Thompson p. 19.



THE LONG-VOYAGE SHIPS

A question which has direct bearing upon the ability of the Phoenician seamen to carry colonies and animal life to the New World is, were the Phoenician ships capable of such a task? Indeed, they were. It has been known for centuries, though recently ignored, that the Phoenicians and others built huge long-voyage ships in ancient times. As the distinguished historian Cyrus Gordon notes, the ancient Phoenician vessels were "twice the tonnage of Columbus' largest vessel". As early as the 10th century B.C.E., during the reigns of King Solomon of Israel and Judah (965-926 B.C.E.) and his contemporary, King Hiram of Tyre in Phoenicia, the latter was able to bring large quantities of gold, woods, and precious stones back from Ophir in India (I Kings, 10:11). King Solomon also built a fleet of ships that were stationed at Ezion-Geber at the head of the Gulf of Aquaba which sailed to Ophir in India for gold (I Kings, 9:26-28; Josephus, *Antiq.*, 8:6:4). To aid Solomon in his efforts, the Phoenician king Hiram "sent his servants in the navy, shipmen who knew the sea, with the servants of Solomon" (I Kings, 9:26). The Septuagint version of this verse states that these Phoenicians were "mariners to row, men acquainted with the sea" and Josephus reports that Hiram sent to Solomon "pilots and a goodly number of men skilled in seamanship, and these Solomon ordered to sail along with his own stewards to the land anciently called Sopheir [Ophir], but now the land of gold, it belongs to India" (*Antiq.*, 8:6:4).

Solomon had a navy stationed in the Sea of Tarshish (northeastern Mediterranean Sea) as well. This northern fleet made merchant runs to numerous countries including the country of Tarshish (Cilicia in Asia Minor,).

"For the king [Solomon] had a navy of Tarshish at sea with a navy of Hiram; once in three years the navy of Tarshish would come bearing gold, and silver, and apes, and peacocks." (I Kings, 10:22).

"For the king [Solomon] had ships that went to Tarshish with the servants of Hiram [Hiram]; once every three years came the ships of Tarshish, bringing gold, and silver, ivory, and apes, and peacocks." (II Chron., 9:21).

The Septuagint version of these last two quotes adds that besides gold and silver these merchant vessels brought rounded and cut stones. Josephus, meanwhile, writes:

"For the king [Solomon] had many ships stationed in the Sea of Tarsus [Tarshish], as it was called, which he ordered to carry all sorts of merchandise to the inland nations, and from the sale of these there were brought to the king silver and gold and much ivory and Ethiopians and apes. The sea voyage, going and returning, took three years."

The items picked up on these long three year voyages, such as apes, Ethiopian slaves, and peacocks, show that part of this route included the coast of Africa. But just how far to the east and south these great ships were capable of going is revealed in the epic of ship building undergone during the reign of Jehoshaphat of Judah (970-946 B.C.E.).

"And after this did Jehoshaphat king of Judah join himself with Ahaziah king of Israel; the same did wickedly in doing so; and he joined him with himself to make ships *to go to Tarshish*; and they made the ships *in Ezion-Geber*. Then Eliezer the son of Dodayah of Mareshah prophesied against Jehoshaphat, saying: "Because you have joined yourself with Ahaziah, Yahweh has made a breach in your works." And the ships were broken, that they were not able to go to Tarshish." (II Chron., 20:35-37).

Ezion-Geber was located at the headwaters of the Gulf of Aquaba. There were only two ways these ships could have traveled to Tarshish: around Africa or around the world via the route to India. That we are correct in identifying the destination of Tarshish with the place everywhere else held to be one and the same with Tarshish of Asia Minor is further supported by Josephus, the Jewish historian of the 1st century C.E.

"And he [Jehoshaphat] was also friendly with Achab's son [Ahaziah], who ruled over the Israelites, and joined with him in building to *sail to Pontus and the trading-stations of Thrace*, but he suffered the loss of his property, for the vessels were destroyed *because of their great size*; and for this reason he was no longer keen about ships." (*Antiq.*, 9:1:4)

Pontus was located in Asia Minor along the Black Sea coast and Thrace was situated in what is today eastern Greece and Bulgaria. There is no way Jehoshaphat could have expected to reach these ports of call without taking one of the two great routes. The evidence shows he was going to sail around the world. I Kings, 22:49, specifically relates the following about Jehoshaphat's ships:

"Jehoshaphat made ships of Tarshish to go to Ophir for gold; but they went not; for the ships were broken at *Ezion-Geber*."

Ophir, as Josephus aptly states, was in India (Josephus, *Antiq.*, 8:6:4; cf. I Kings 9:26-28; II Chron., 9:17f, 9:10). What is of striking interest is that the chronological date given by Strabo for the first Phoenician ventures beyond the Pillars of Heracles was shortly after 1184 B.C.E. By Solomon's time in the 10th century B.C.E., the Phoenician sailors were able to show Solomon's servants the way to India. How could they have known the way to India unless they encircled Africa or the world to sail there? The fact that Solomon's fleet of Tarshish picked up Ethiopians, peacocks, and gold (an item said to have come from Ophir in India) indicates that this fleet also sailed around Africa and probably the world as well. It is not surprising then that Ferdinand Magellan's expedition, which was the first after centuries to have attempted to rediscover the route around the globe, took almost exactly three years to accomplish the task — leaving Spain on September 20, 1519 and returning on September 8, 1522. Solomon's fleet is, likewise, said to have made the trip in "three years."

To this point we might add that the "ships of Tarshish," built by the people of Tarshish, were considered one of the great merchant fleets in the ancient world (Isa., 2:16, 23:1-14, 60:9; Ezek., 27:12, 25, 38:13). No wonder inscriptions left by the sailors of Tarshish are also found in the New World.

These three year journeys for these great ships may very well have included trips around Africa. In the reign of the Egyptian pharaoh named Necho (609-594 B.C.E.), the Phoenician navy, under Egyptian suzerainty, duplicated just such a feat and made the journey in three years. Herodotus reports:

"For Libya [Africa] shows clearly that it is encompassed by the sea, save only where it borders upon Asia; and this was proved first (as far as we know) by Necos [Necao] king of Egypt. He, when he had made an end of digging the canal which leads from Nile to the Arabian Gulf, sent *Phoenicians in ships*, charging them to sail on their return voyage past the Pillars of Heracles until they should come into the northern sea and so to Egypt. So the Phoenicians set out from the Red Sea and sailed the southern sea; whenever autumn came they would put in and sow the land, to whatever part of Libya they might come, and there await the harvest; then, having gathered in the crop, they sailed on, so that after two years had passed, it was in the third that they rounded the Pillars of Heracles and came to Egypt. There they said (what some may believe, though I do not) that in sailing round Libya they had the sun on the right hand."

Two points must be made. First, the fact that this trip was the earliest of its kind known to Herodotus and the Greeks does not make it the maiden voyage. It was merely the first one they had knowledge of. It is highly probable that Necao had heard of earlier expeditions accomplished by the Phoenicians in this area and merely was attempting to duplicate the feat with the Phoenicians of his day. Second, as the historian A.D. Godley correctly observes, "The detail which Herodotus does not believe," that is that the Phoenicians claimed that in "sailing round Libya they had the sun on the right hand," actually "confirms the story; as the ship sailed west round the Cape of Good Hope, the sun of the southern hemisphere would be on its right" (Godley, *Herodotus*, 2, p. 241, n. 1).

Poseidonius, who mentions the story that occurred in the days of Necao, adds to it another about a man named Eudoxus, who flourished in the reign of the Egyptian king Euergetes the Second (146-117 B.C.E.). As it happened, while Eudoxus was on a return trip from India, he was blown off course and ended up in Ethiopia rather than Egypt. In Ethiopia he found a wooden prow that had come from a wrecked ship which had a horse carved upon it. He learned from the natives that the prow had come from a ship that had sailed to their shores from the west. Eudoxus took the prow back with him to Egypt. He showed the figure-head to the shipmasters and learned from them that it had come from Gades (Cadiz) in southern Spain. Some of the shipmasters recognized this particular figure-head "as having belonged to one of the ships that had sailed rather too far beyond the Lixus river," a river on the northwest side of Africa, "and had not returned home safely." Acting on this information, Eudoxus twice built "a long ship of fifty oars" and, starting out from Gadis (or Cadiz) in Spain, he attempted to sail around Libya to reach India on a merchandising expedition (see the story in Strabo, 2:2:4-5).

That Eudoxus could build a long ship with fifty oars for the expressed purpose of circumnavigating Africa to go from Spain to India in the 2nd century B.C.E., shortly after the fall of Carthage, shows that the knowledge to build such large ships was still extant. One must keep in mind that a ship with 50 oars requires at minimum a crew of at least 50 oarsmen and 10 others to guide and operate the ship. Room was also needed not only for the men to row, sleep, and eat, but to store large quantities of food and fresh water required for long stretches of the journey. Room was also needed to store the large quantities of merchandise necessary to make such a long trip profitable. A ship of this size could easily have made the trip to the New World.

In the discoveries of Hanno (before 300 B.C.E.) an inscription was translated from Phoenician to Greek by an unknown Greek stating that Suffetes (king) Hanno sailed from Carthage with a fleet of sixty ships and 30,000 men (500 men per ship) to found trading stations. He sailed through the Straights of Gibraltar (pillars of Heracles) thence down the coast of Lybia (Africa) as far as a river of crocodiles and river horses (Hippus).

Bougainville, *Decouvertes D'Hanno*
Mem. de l'Acad. des inscript.
Tom. 26 ch. 28

The size of the Phoenician vessels is apparent from this story, they must have been huge, even if the men and supplies were packed in tightly as they must have been, we can visualize a ship several hundred feet in length. The weight of crew and cargo, figuring each man at 150 lbs. and 200 lbs. of gear per man including seed and trading goods and minimal clothing equals 350 lbs. x 30,000 divided by sixty equals 175,000 lbs. per ship or 87.5 tons per vessel. Another way to look at it is at a minimum of 4 sq. ft. per man, 500 men would require at least 2000 square feet of deck space, not counting crew space and work area. Accommodating 500 people would require a ship at least 135 feet long with a minimum beam of twenty feet.

Modern historians have ignored the ancient writers, treating them as ignorant and illiterate men, needing oral traditions to pass down their words. Such was the treatment given Homer and Herodotus and others before them. Recently, however (the last twenty years or so), it was discovered that writing had been in existence for thousands of years prior to their previous estimates. Rather than alter their assessment of history and believe the writing of these well known and reliable men of the past (human propensity for hyperbole notwithstanding), the *illuminati* chooses to continue to discount their stories as fabulous. This academic prejudice continues because major theories are at risk, theories which have taken hundreds of years to solidify.

It is precisely because of their insistence on the "accepted" plan of history that comments such as Aristotle's have gone begging and ignored.

"84. In the sea outside the Pillars of Heracles they say that a desert island (continent) was found by the Carthaginians, having woods of all kinds and navigable rivers, remarkable for all other kinds of fruits, and a few (some) days' voyage away; as the Carthaginians frequented it often owing to its prosperity, and some even lived there, the chief of the Carthaginians announced that they would punish with death any who proposed to sail there, and that they massacred all the inhabitants, that they might not tell the story, and that a crowd might not resort to the island, and get possession of it, and take away the prosperity of the Carthaginians."

Aristotle, *Minor Works on Marvellous Things Heard*. 84, p. 271,
Harvard University Press, 1955 (MCMLV)

History is clear on ancient knowledge of the "Americas." One need only believe the real historians. If the ancient middle eastern peoples were here, we should see the remnants of their languages in the "Americas"; and as we shall see, this is the case.

THE EXPEDITION

The evidence compels us to form certain conclusions against which we must judge the authenticity of the Hidden Mountain Inscriptions and the expedition it entailed. The Phoenician navy, prior to the fall of Carthage in 146 B.C.E., was certainly knowledgeable enough of the oceans and possessed ships big enough to make the trip from the Old World to the New. Numerous inscriptions left throughout the Americas testify to their arrival, as well as that of their friends from Tarshish, Egypt, Libya, and Iberia (Spain). The remembrance of these journeys and the colonies they established were retained in the histories of both the Old and New World. These movements were cut off shortly after the evacuation of the Carthaginians or Phoenicians of North Africa in 146 B.C.E., though some connections were maintained by the peoples of Scandinavia (see Appendix I-III).

We also have evidence that some Jewish populations had come to the New World, as demonstrated by the Ohio Decalog and the Batcreek inscription from Tennessee and the similarity of the *Adena-Hopewell* "Mound Builder" alphabet, both to Hebrew and Hidden Mountain inscriptions. Since the days of King Solomon of Israel and Judah (10th century B.C.E.), there existed in Iberia (Spain) a population of Jews — quite possibly established there at the time Solomon's ships were voyaging around the world. During the period of the Carthaginian empire (5th-2nd century B.C.E.), these Jews in Spain were under Phoenician rule. This period is also the precise time the letter style used on the Hidden Mountain Inscriptions was in vogue and in which the date on the zodiac (107 B.C.E.) is well-placed. To this we must add the strong evidence that the Hidden Mountain inscriptions were first seen in modern times prior to time that the knowledge of the letter **⌘**, which is contained therein, was known to scholars.

All of these facts show that it is not only possible that the Hidden Mountain Inscriptions are authentic but probable. We are also left with a very plausible scenario. Shortly before 107 B.C.E., when the Carthaginian empire had its many New World colonies, including Celtic-Algonquian and Hebrew, mound-builder societies a group of Jewish explorers set out, from either Iberia or mound builder sites in eastern North America, to search for possible commercial items (gold, copper, furs, etcetera), to sell or trade with the Phoenician equivalent of the Hudson Bay Trading Company.

They arrived at Hidden Mountain after either setting sail from Cadiz in a large Phoenician, Tarshish class vessel, in which they sailed across the Atlantic, entered the Gulf of Mexico, up the Rio Grande to the Rio Puercos, then pressing their journey into the wilderness; or, by overland route from the Mississippi, Ohio river valley sites of the Hebrew-Jewish mound-builder (Talligewi) culture, with empire expansion or trade in mind, they continued west.

A third possibility is that they were survivors of a military or natural disaster in the Ohio mound-builder areas and having met the adversity with their usual aplomb, escaped to greener pastures, or to phrase it in Hebrew — *anasazi*.

By whichever hypothesis we get them to Hidden Mountain, arrive they did, and upon seeing Hidden Mountain immediately recognized it as an ideal spot to make their base. Here they built an encampment reminiscent of their background, training and Shemetic mindset.

Using the camp as their temporary home, these explorers then searched out the land. Meanwhile, the scribe who accompanied them chiseled the inscriptions we now see, acknowledging their worship of Yahweh and their adherence to the Ten Commandments. That same year, there occurred an eclipse, which the camp saw fit to record on a zodiac calender. When their job was finished, they packed up and journeyed on, either returning home or joining other settlers who in years past had taken up residence in the New World.

As to their final destiny, another possibility should be examined. At about the same time, as estimated by *Mexicanologists*, (the 2nd century B.C.E.) the great mounds at Teotihuacan were constructed by the Toltecas, a strange, unusual group of "indians" that according to their own legends had come from the north, from Aztlan. They were unique by any standards for amerindians or mesoamericans; tall, white and bearded. Were these Toltecas actually Jews from the Ohio mound-building *Telteca* culture? This connection, to the best of my knowledge has never been drawn. The next chapter will address this possibility.

Whatever the outcome, we anxiously await professional excavation of the Hidden Mountain site for even more evidence from this historically pivotal and remarkable find.

In his book *Mound Builders of Ancient America*, Robert Silverberg adjudicates that there is absolutely no connection between the various mound-builders and the Toltecs as someone had suggested earlier on. This astute and intuitive observation by an earlier writer is summarily dismissed by Mr. Silverberg without giving evidence, and he attributes the mound-builders to some unknown race of aboriginals. He asks us to accept his own myth without a question. We shall, however, see if the native story fits our own.

"Heckewelder (John) had lived among the Delaware Indians, also known as the Lenni-Lenape, in the latter part of the eighteenth century. From them he gathered a tradition of war between the Delawares and the Ohio Mound Builders, but it remained unpublished for decades, finally appearing in the first volume of the *Transactions of the Historical & Literary Committee of the American Philosophical Society*." He wrote:

"The Lenni Lenape (according to the traditions handed down to them by their ancestors) resided many hundred years ago in a very distant country in the western part of the American continent. For some reason which I do not find accounted for, they determined on migrating to the eastward, and accordingly set out together in a body. After a very long journey and many nights' encampments by the way, they at length arrived on the *Namaesi-Sipu* [*Namaes* = fish, *sipu* = river; River of Fish, or Mississippi], where they fell in with the Mengwe [perhaps the Iroquois], who had likewise emigrated from a distant country, and had struck upon this river somewhat higher up. Their object was the same with that of the Delawares; they were proceeding on to the eastward, until they should find a country that pleased them. The spies which the Lenape had sent forward for the purpose of reconnoitering, had long before their arrival discovered that the country east of the Mississippi was inhabited by a very powerful nation who had many large towns built on the great rivers flowing through their land. Those people (as I was told) called themselves *Talligew* or *Tallegewi*...Many wonderful things are told of this famous people. They are said to have been remarkably tall and stout, and there is a

tradition that there were giants among them, people of a much larger size than the tallest of the Lenape. It is related that they had built to themselves regular fortifications or intrenchments, from whence they would sally out, but were generally repulsed. I have seen many of the fortifications said to have been built by them, two of which, in particular, were remarkable. One of them was near the mouth of the river Huron, which empties itself into the Lake St. Clair, on the north side of that lake, at the distance of about 20 miles northeast of Detroit. This spot of ground was, in the year 1776, owned and occupied by a Mr. Tucker. The other works, properly intrenchments, being walls or banks of earth regularly thrown up, with a deep ditch on the outside, were on the Huron River, east of the Sandusky, about six or eight miles from Lake Erie. Outside of the gateway of each of these two intrenchments, which lay within a mile of each other, were a number of large flat mounds in which, the Indian pilot said, were buried hundreds of these slain Tallegewi, whom I shall hereafter, with Colonel Gibson, Call Alligewi...

"When the Lenape arrived on the banks of the Mississippi they sent a message to the (T)alligewi to request permission to settle themselves in their neighborhood. This was refused them, but they obtained leave to pass through the country and seek a settlement farther to the eastward. They accordingly began to cross the Namaesi-Sipu, when the (T)alligewi, seeing that their numbers were so very great, and in fact they consisted of many thousands, made a furious attack upon those who had crossed, threatening them all with destruction, if they dared to persist in coming over to their side of the river. Fired at the treachery of these people, and the great loss of men they had sustained, and besides, not being prepared for a conflict, the Lenape consulted on what was to be done; whether to retreat in the best manner they could, or to try their strength, and let the enemy see that they were not cowards, but men, and too high-minded to suffer themselves to be driven off before they had made a trial of their strength and were convinced that the enemy was too powerful for them. The Mengwe, who had hitherto been satisfied with being spectators from a distance, offered to join them, on condition that, after conquering the country, they should be entitled to share it with them; their proposal was accepted, and the resolution was taken by the two nations, to conquer or die.

"Having thus united their forces the Lenape and Mengwe declared war against the (T)alligewi, and great battles were fought in which many warriors fell on both sides. The enemy fortified their large towns and erected fortifications, especially on large rivers and near lakes, where they were successfully attacked and sometimes stormed by the allies. An engagement took place in which hundreds fell, who were afterwards buried in holes or laid together in heaps and covered over with earth. No quarter was given, so that the (T)alligewi at last, finding that their destruction was inevitable if they persisted in their obstinacy, abandoned the country to the conquerors and fled down the Mississippi River, from whence they never returned.

"The war which was carried on with this nation lasted many years, during which the Lenape lost a great number of their warriors, while the Mengwe would always hang back in the rear leaving them to face the enemy. In the end the conquerors divided the country between themselves. The Mengwe made choice of the lands in the vicinity of the great lakes and on their tributary streams, and the Lenape took possession of the country to the south." (*Mound Builders of Ancient America* p. 54)

The tall, robust, fortification-building Talligewi then, living as they did in mound-builder territory, could well be the missing mound-builders. This appears to answer the question of what happened to them. According to this traditional Delaware Indian account they went west and south. The Tolteca of Mexico also came along this route although at what time no one is certain. Arriving in the central highlands of Mexico from the north, they began building giant mounds or pyramids. The name Talligewi is perfect Hebrew. Tall or tell means mound, telli or tallee is the plural form. Gewi is appropriate as well, for its Hebrew meaning is nation or goy, pronounced goee. Therefore, the name talee-goe as used by the Delaware Indians means that either the Delaware Indians spoke Hebrew or the Talligewi-taleegoe were Hebrew. Since the Delaware Indians do not fit into this story nor carry forward the traditions and language of the Hebrews as do the Tolteca, we shall leave them in Delaware and continue the pursuit of the Tallee goe — Tol teca.

One of Silverberg's contentions in *Mound Builders of Ancient America*, is that there is a dearth of Hebrew inscriptions in the Americas — so few he says, casting doubt on their veracity, that it is not an important point. Discounting the Grave creek inscriptions, and counting only the Bat Creek Stone, the Ohio decalog, and the two inscriptions found at Hidden Mountain, we have a total of four, any one of which should open Pandora's box.

If we view this number in the world picture up to 1947, the total of other ancient Hebrew inscriptions in the world was 92, twelve of which were lapidary inscriptions, 80 were ostraca, (broken pottery shards) and none contained the ten commandments. Slightly more than 4% of the world's total were here in the Americas. The only known lapidary inscriptions of the ten commandments were found in the Americas. This is a substantial number indeed considering the many years of archaeology in the middle east, as compared to the few on this side of the Atlantic.

Fully 25% of the worlds' Hebrew stone inscriptions have been found in the Americas — this is no dearth, it is an abundance.

This fact, when viewed with the Hebrew linguistic evidence from the Toltecas, which one must confront and the Mayan histories (See Appendix II), which contain the same elements as the Hebrew literary source book (the Bible), as well as Shemetic language, forces the observer to throw out all of the old conventions and let the immense weight of this data do its own speaking.

There are definite connections between the mound-builders (one group) and the Toltecas. This fact however, does not give any support to the Mormon belief that "*lost Israel*" is found among the mound-builders. When dealing with the "lost tribes" the terms *Jew* and *Israel* are mutually exclusive. If there is any connection between the Toltecas and the expedition at Hidden Mountain, which seems very plausible, then the "Lost tribes" had nothing to do with this or any subsequent developments in Mexico. For entirely different reasons, as we shall see, the Mormon concept of Quetzalcoatl is in error. The Mormons, whom we are forced to deal with because so many false beliefs have sprung up around the enigmatic Mound Builders, connecting them with Jews or "The Lost Tribes" by Mormon ideologists, believe that Quetzalcoatl was "Jesus Christ" (the name they use for Yahshua Messiah). We shall prove this to be impossible.

Rather than speculate about the Mound-Builder origins or destiny, indulging in wild religious fancies, as some have done in the past, this research was forced to look towards the North (Aztlán) from the Tolteca stories themselves. Having seen the Hebrew character of both societies, the one having disappeared to the south; the other having arrived in the south from the north, the connection was required by the evidence. Then, also a requirement of the facts, we are forced to look back to *Tulán*, in the eastern Mediterranean, for their origins.

AZTLÁN AND THE LEGEND OF ATLANTIS

"In those days the Atlantic was navigable; and there was an island situated in front of the straits which you call the columns of Hercules [the straits of Gibralter]; the island was larger than Libya and Asia put together, and was the way to other islands, and from these islands you might pass to the whole of the opposite continent which surrounds the true ocean." Plato, *Timaeus*, (400 B.C.E.).

The legends of Atlantis are legion. From Otto Muck to Edgar Casey with myth and spiritualism thrown in for effect. The plain and simple facts exist though, that the Atlantis story is ancient, pervasive and based on something other than pure fantasy, as is the case with most mythological *sagas*. With the case of Atlantis, however, we do have some factual evidence. Knowing what we now know about plate tectonics and possessing vast intelligence of the undersea structure, through the work of such notable institutions as Woods Hole and Scripps institute and their projects such as DSDP (deep sea drilling project), we may unequivocally state no continent *ever* existed between Africa-Europe and North-South America. The *fact* is just at the time of the extinction of the giant reptiles, these continents were joined along a north-south interface, long before man ever existed.

With this deeply set in mind, and with a globe of the world in one hand; reading Plato's description of the continent of Atlantis from the other, one is able to see clearly what Plato had in mind. He was giving a detailed and exact picture of the earth as it now exists, and as it *had to exist* in the past, by *past* it is meant in the most recent geological epoch. The large, island (continent) was the Americas, further west the Pacific Islands, then on to the far east which lies opposite Europe and Africa.

A possibility that must be considered is that the whole fanciful story of "lost Atlantis" was the invention of the Phoenicians in order to keep others away from their private continent Aztlán, since they were the proprietors of the sea lanes and naval technology as a whole. Referring back to Diodorus of Sicily, it becomes clear that this was their intention, even driving them to sacrifice any vessel which was being followed. But as Diodorus has stated, at first, they broadcast their discovery.

In 1862 a stone inscription was found in Paraiba Brazil which no one was able to read at that time. It was considered a fake and the stone itself was subsequently lost. There were some tracings made at the time and one of these is shown here.

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Tracing of Ladislau Neto's copy of the Paraiba inscription which remained untranslated and unbelieved from 1862, the year of its discovery until 1967. Much knowledge of Phoenician-"Canaanite" Hebrew (Aramaic) was unknown until the thirties and forties of this century. Prior to 1893 almost none existed. It may now be easily translated and understood by scholars.

TRANSLATION

"We are sons of Kanaan, from Sidon, the city of the King. Commerce has cast us on this distant shore, a land of mountains. We offered a youth to the exalted Mighty Ones (male and female) in the nineteenth year of Hiram our mighty king. We embarked from Ezion-Geber into the Red Sea and voyaged with ten ships. We were at sea together for two years around Africa but were separated by a storm and were no longer with our companions. So we have come here twelve men and three women on a new shore which I the admiral will control. Verily may the exalted Mighty Ones (male and female) favor us well." Paraiba Stone, Phoenician script, (Gordon, *Before Columbus*).

"In ancient times this island remained undiscovered because of its distance from the entire inhabited world."

Diodorus went on to explain about the Phoenician voyage beyond the Pillars of Hercules. He noted that certain Phoenicians...

"were driven by strong winds a great distance out into the ocean. And after being storm-tossed for many days they were carried ashore on the island mentioned above..."
Diodorus 20:1-4.

Diodorus could only have known this story if some of those Phoenician sailors returned to tell it.

Obviously, Diodorus does not call the land America, but it is interesting to note that the *Nahuatl** name for North America is Aztlán. If we furnish the Nahuatl word with a Greek ending, we might call the land Aztlán-is. Aztlán-is fits right where Solon and Plato put it. It is now obvious that a continent could never have existed in the Atlantic Ocean between the old and new worlds, as plate tectonics (continental drift) has so nicely proven for us. It remains to identify with pragmatic reality that the mountainous land with many navigable rivers, larger than Asia and Lybia (Africa), a land which lay many days voyage beyond the pillars of Heracles (Strait of Gibraltar), is America, North and South, by way of which one would pass to other islands (Pacific) and then to the opposite side of the "true continent" (his own). The "Americas" were well known in the days before Plato; they were called Atlantis (Aztlán-is).

It is well known among linguists that difficult letters and sounds are dropped or changed during translation from one language to another. As a case in point, Japanese have a hard time with Ls when speaking English. Another example might be an English speaking person trying to roll his Rs in Spanish, or a Swede attempting to imitate the African suction stop, which produces a click sound. If the Greeks found it difficult to pronounce the Z in Aztlán, which is a soft sound, (they had nothing similar in their language), they simply dropped it, and added the ending — tis.*

According to Plato, the primary reason that the Atlantis-"Island" continent was "lost" was that the "sea became a barrier of unpassable mud," and the sailors made an unwarranted assumption, based on a lack of information, or purposely misled the rest of the Mediterranean world. For all intents and purposes, Atlantis had disappeared. What may have occurred was undersea volcanic eruptions along the Mid-Atlantic chain, causing great volumes of pumice to float to the surface, brought about by one of many sudden movements of the American plates.

Solon and Plato placed Atlantis beyond the Strait of Gibraltar in the Atlantic ocean.

"For there lies out in the deep off Libya [Africa] an island of considerable size, and situated as it is in the ocean it is distant from Libya a voyage of a number of days to the west. Its land is fruitful, much of it being mountainous and not a little being a level plain of surpassing beauty. Through it flows navigable rivers..." Diodorus of Sicily (5:19).

Another possibility to consider is that the Atlantis story is another version or a blending of the flood story, harkening back to a time in the distant past, though hardly 9000 years, as Plato claimed. If the three month "hori" year were applied, which was used among the Greeks it would place the event 2,250 years prior to Plato (427-347), exactly at the time of the Noatian flood! Take your choice.

*Nahuatl, Azteca Language.

*Josephus Ant. Ch. V.



*Knight of the Order of the Eagle.
National Museum of Mexico.*

A Toltec, from the Toltec Heritage, p. 104.



APPENDICES PART I

WHO WERE THE TOLTECAS?

In ancient times an enigmatic, tall, white-skinned bearded people known as "Tolteca"¹ descended onto the central highlands of what is now called Mexico. They brought with them the arts of civilization which included metal-working, agriculture, architecture, pyramid building and the Shemetic language (see Appendix II & III). They called the area to the north, from which they had lately migrated "Aztlán," and the central highland section of Mexico "Anáhuac,"² both appropriate Hebrew words.

Suppose for the moment that the Hebrew occupants of "Hidden Mountain" in New Mexico were these Tolteca peoples. Does the evidence support this theory? Where can we find a Hebrew speaking people that had previously lived in the north (North America), who built gigantic pyramids as did the Toltecas?

To quote Prescott:

"Of these races (who nearest approached civilization) the most conspicuous were the Toltecs. Advancing from a *northerly direction*, but from what region is uncertain, they entered the territory of Anáhuac, the general agreement of the nations that followed them was that the Toltecs were well instructed in agriculture, and many of the most useful mechanical arts — were nice workers of metals; invented the complex arrangement of time adopted by the Aztecs; and, in short; were the true fountains of the civilization which distinguished this part of the continent in later times." (p. 13) "They established their capital at Tula" (as in Tulan) (p. 14).

Their ancient homeland, on the other side of the sea was known as Tulan, or Tollan. Tulan in Hebrew means eminence.³ Az-Tulan means "mighty eminence",⁴ or Oz-Tulan means "eminence of old."⁵ These epithets are indeed appropriate for a tribe who viewed themselves as the "Chosen People" and this eminence might well be viewed as a condition *as well* as a place.

The phrase "mound builders" could very well be rendered as "mound people" or even "mound camp" when translated into Hebrew, as "mound builders" is a modern invention. It is in these forms that we find the appropriate name. A *Tel* is a mound or hill. *Techa* translates as camp or people, therefore the phrase is correct Hebrew and signifies a mound people or a mound camp; and by extension "mound builders."

We have seen earlier that Hebrew artifacts have been unearthed in “Mound Builder” sites in Tennessee and Ohio. Were the “Mound Builders,” the Hebrews and the Toltecas one and the same people? It would seem that the evidence is beginning to support the thesis. The Hebrews and the Toltecas were both tall, white and bearded. All three built pyramids. All three wrote, and presumably spoke Hebrew (that the Toltecas spoke Hebrew, or Shemetic, see Appendix I). Since the “Mound Builders” existed in the time-frame and general area from whence came the Toltecas, we must begin to link them together, no in fact we are forced to look to the “Mound Builders” as the source of the Toltecas at least as far back as their appearance in “*Quichee*”: their name for the North American Aztlán frontier land.*

QUECHEE — QUICHE

Quichee. This Hebrew word was used by many of the ancient American inhabitants to refer to the frontier nature of the continent. Quiche was used in the Celtic-Algonquian regions of the north in the form Quechee, as in Quechee-Gumee, (Lake Superior). It has come down to us in the name of the modern town of Quechee, Vermont. Quechee or Quiche is derived from the Hebrew or Shemetic word QTsH (KAY-TsEH), meaning, among other things, frontier, outmost coast, end, uttermost part, shore, quarter.

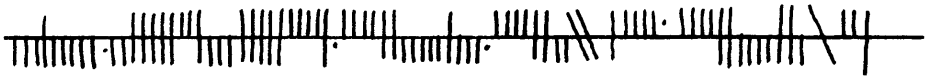
QUECHEE-GUMEE: Lake Superior (Longfellows “geechee-gumee”)

Hebrew	Meaning	Strong's Exhaustive Concordance #
QUETsHEE (QUET SHEE)		
QTsH	Frontier	7097
GUMEE		
GMA	Drink, Swallow	1572

Thus,

QUETsHEE-GUMEE means — a frontier drinking place — a potable sea.

The Celts wrote in Ogam, which is a series of vertical lines, in discrete groups, along a central stem-line or reference line as follows:



This *Ogam* inscription is found in *America B.C.*, p. 32.

This ancient, Irish alphabet strongly resembles a fence, and according to Dr. Barry Fell, many people from as far as South America have sent him photos of pictographs from their locales; showing animals near or within what appears to be fences or fenced enclosures. Dr. Fell has seen immediately that the

“fences” are in fact *Ogam* names for the animals themselves. The *Ogam* alphabet does in fact resemble a fence, as well it should: the word *Ogam* in Hebrew is a “reed fence.” (See Strong’s #98 *Agam* — Rush, Stockade of Reeds.)

Here we see another Hebrew connection with the ancient American continent of Az-tlán.

Quichee is also used in the Mayan, “*Titulos*” to describe the Guatemala-Yucatan region to the extent that “*Quichean* civilization” is equivalent to “Mayan civilization”; the terms are interchangeable. In other words, the “frontier civilization”.

In the south, the language of the Incas was *Quechua*. The priests of the Inca, however, were said to have a secret language known only to themselves. Was this priestly language *Shemetic*?

The Adena (Mound Builder) alphabet published on page 51 of *America B.C.* by Barry Fell is very close indeed to the Los Lunas Ten Commandment inscription in New Mexico, including such unusual letters as X Q and L S. (His chart is seen on page 119 of this book.) If nothing more could be said of this “Mound Builder” script, it is peculiarly like Iberian.

Up until present time the only anthropological data, or knowledge of the Toltecas, has been that they were “tall, white and bearded.” This alone is enough to suggest *Shemetic* types, that is on the basis of genetics. But now we are also confronted with the fact that they spoke, or at least wrote, in Hebrew. If this linguistic evidence is considered, there can be no question as to the origins of these ancient Mesoamerican “Indians.”

William Prescott correctly identifies four zodiac signs of the Mongols with those of the Aztecas. It must be noted, however, that Abraham was himself a prominent king of the Chaldeans, who were famous for their knowledge of the heavens and the positions of the stars. Abraham was a progenitor of the Hebrews, among others, and it follows that among his people, this old religious practice would not have abated completely. In fact, it remains to this day in the following of the astrology cults. It appears from the outside that more faith is placed in the astrology charts than in most religions. This however, is just a personal observation.

“Toltecas worshipped “the host of heavens” sun, moon, stars (as sisters) [of sun] (p. 109)
IBID.

Of course some Jews vainly worshipped the “host of the heavens” also, as may be seen in the books Jeremiah 8:1-2 and 19:13, II Chronicles 33:3, II Kings 21:3. This religion of Judah was a strange blending of the worship of YAHWEH and “the host of the heavens.” It was the cause of their downfall, as is recorded by them in their own books.

The star chart at “Hidden Mountain” seems only to record and date an event in the skies, and as such is not a religious document. It may be viewed at present, however, as the earliest recorded date in North America. While the Batcreek stone is more ancient, it is not associated with a hard date, therefore from an unknown time, but not earlier than 1500 years B.C.E.

This Hebrew-New World comparison is not without supporting evidence. It is not mere speculation, many facts exist that tie the two peoples together. Torquemada, who was, in 1600, head of the Franciscan station at Zacatlán and spoke with Indians of his day, Prescott and others have expended much effort to dispell or explain away these facts.

Of the three major cultures here on the North American continent prior to the rediscovery of Aztlán by Christopher Columbus, that is, Tolteca, Mayateca, and Azteca: within the names of the tribes themselves, one may find a Hebrew meaning for all three, a meaning which is appropriate for the tribe as well. For example:

Tolteca, Mayateca, Azteca

Hebrew	Meaning	Strong's Exhaustive Concordance #
TL (tel, tol)	mound,	8510
TKH (tekah)	camp, (people)	8497
MaY YaW	Prime numeral fraction, hundred, hundredfold (see appendix for explanation) NUMEROLOGISTS	3967
TKH (tekah)	camp, (people)	8497
AZ	mighty	5794
TKH (tekah)	camp, (people)	8497

The very name for Mexico, "Messi-koh" itself is derived from the Hebrew word for a "future king" (crown prince), Messiah, (Strong's 4899) and was named for a famous Tolteca chieftain (see Prescott p. 698). Messi-Koh means "the annointed one is here" (with us).

A dedicated scholar must ponder these many coincidences. Have we incor-rectly identified the Toltecas as Hebrew? If so, why are there so many historic and linguistic alignments? Are they merely a series of astounding coincidences? Since they *are* there, perhaps these questions can be answered in some other satisfactory manner.

Pre-Viking Shemetic Influence in New World (from linguistic evidence)



"They came from the east, as the sun came." Yeuchi

VOTAN – ODIN

Votan, was the name of the 3rd century Scandinavian emperor. The sacred land of the Norseman was the land Thule, home of the Norse Votan.

VOTAN: "Chief god of the Scandanavians, his real name was Sigge son of Frizdulph, but he assumed the name (title) Odin (Votan) when he left the Tanais (Asia) because he had been a priest (Khan) of Odin. The supreme god of the Scandanavians." Brewers Classical dictionary of Phrase and Fable, p. 908.

(Odin is from the Hebrew Adon which means Lord, Strong's #134).

Brewer continues:

"Father of Odin was Bor, (Odin I) and his brothers are Vile and Ve, his wife Frigga. Sons Thor and Balder." IBID p. 908.

"Woden (pronounced Votan), another form of Odin." IBID.

In other words, Votan means "Lord" in Hebrew.

It is well to remember that prior to 500 A.D., when the Huns pushed them northward into Europe, the Norse people were Asians — they dwelt in Asia, and called themselves Asaii.⁶ (AZ mighty people Strong's #5794)

The Norse *sagas* were tales of heroic, legendary exploits and events that usually had some basis in fact. These sagas were finalized by Snori Snorlson in the 12th century, but were recollections of deed and stories from times past. These Norse epics recounted praiseworthy deeds of the vikings and their legendary gods, at least as the story teller would have us believe. Most of the so-called gods were in fact real human beings whom the writers accredited with Paul Bunyan-like acts and greater.

The word *saga* itself is a Hebrew word. *Saga* means to laud, or give praise, (Strong's #7679), to enlarge, increase or magnify. One might even say to exaggerate. A variant word *Sagah*, (Strong's #7686) means: to wander, to be enraptured or even misled, (stray). To stray from the truth, it would seem. So it is with the *sagas*, to glorify the past deeds and wanderings of the mighty "god-kings" of the Norse; stories to enrapture others replete with the age-old story — tellers birthright, hyperbole. But as we have seen, using a Hebrew word to signify these past glories, *saga*.

In about 330 B.C. Pytheas sailed northward to a land in the Arctic circle of boiling seas and ice generally considered to have been Scandania or Iceland. Pytheas called the land Thule.

Quetzalcoatl-Ku-kul-kan was a blond, bearded, white-skinned diety of the Tolteca-Mayateca. Subsequently handed down to the Aztecs, his secondary names were Votan and Dan (Dane).

"Dan...founded a monarchy on the Guatemalan plateau." Their capital city was called Amag-Dan." (*Popol Vuh*, Goetz, Morley p. 185).

Vikings continued explorations into Americas up until the tenth century C.E.. [Inscriptions in the vicinity of Minnesota are found which are from the days of Eric the Red. Columbus awakened only the Mediterranean world, not the northern.]

No single point is sufficient to prove the identity of Quetzal-coatl, but viewed in its entirety, a picture emerges. To deny old world connections is to ignore the facts, when for example a word in Mayan for man, *ashi*, is the same as Hebrew or Phoenician, *Ishi*, and means precisely the same thing. We must look more closely. The fact that other red-skinned (Phoenician) peoples in the Americas used this word to convey the same meaning is established.⁷ Yet it must be remembered that although they spoke Shemetic, the Phoenician peoples were not Shemetic, but rather Hametic.⁸ Therefore to confuse the two peoples and join them into a racial family based solely on a common tongue would be comparable to calling Afro-Americans and Anglo Americans the same family because they both speak English and live in the United States.

VOTAN — FROM THULE

This Norse Votan who lived in the third century aligns in time with the Tolteca *Votán*, who was considered ancient at the time of the Spanish conquest. This Tolteca *Votán* (Kukulcan) ruled for a time in the central highlands of Guatemala, then returned "alive to his people". Although he promised to return, there is no record of his reappearance in Meso-America.⁹

If it is true that *Votán* of the Tolteca is Votan of the Norse, it would explain why the Aztecs would refer to Hernando Cortez and his men as *Tules* (gods)¹⁰, since they thought the conquerer was Quetzal-coatl (*Votán*) with his followers returning as promised. The helmet worn by one of the Spaniards raised considerable interest among the Aztec caciques (chieftans), as it was remarkably similar to the helmet of Quetzal-coatl that they kept in their temple of Huitzilopochtli.¹¹ On display in the National Museum is the carved head of a "noble Aztec". The face is that of a Norseman (Plate 40, George C. Vaillant, *Aztecs of Mexico*).

TULÁN is the fabled land on the other side of the sea that the Maya-Tolteca forefathers came from, the land of seven canyons. The land of Egypt (Delta) has been called the "land of seven rivers". Could this be a portion of the fabled land of Tulán? Tulán, the home of the ancestors on the other side of the sea? Consider that the Aztecas called the Spaniards, who were bearded, white men, *Tules* (gods). Hence, *Tules* are gods. Also note that in TULA was the great TOLTEC edifice dedicated to Quetzal-coatl by these "enigmatic" people. THULE was the home of the Norse Votan who was most probably known as a THULE, since he lived and ruled there, (Scandinavia) and since he was also known as an Asaii, it explains why:

"The Ah-tza were tormentors of the Quiche, caused fright, were vicious and that they promoted evil and war." Popul-Vuh, Recinos, English p. 68.

The Aztecas viewed the Spaniards as gods, but called them "Teules."

"The dread *Teules* were no longer invincible."¹²

"The epithet by which, according to Diaz, the Castellanos were constantly addressed by the natives: and which (whether correctly or not) he interprets into Gods, or divine beings." (See Historia de la Conquesta, Cap. 48, et alibi, Diaz).

"The Captain Xicotenga sends you all this so that you can eat. If you are savage *Teules*, as the Cempoalans say you are, and if you wish for a sacrifice, — but if you are men, eat the poultry and the bread and the fruit. Diaz, Ch. 48, p. 140.

"So that the enemy should not see that we were mortals, but should believe that, as they said, we were *Teules*." Diaz p. 132 XLIV.

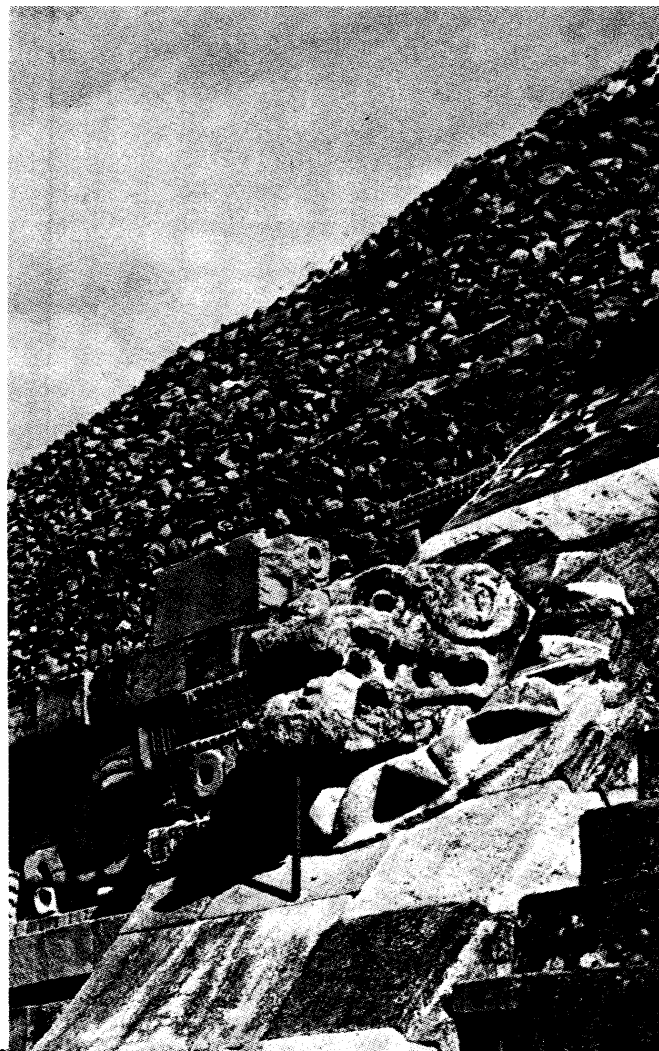
"It seems that our Indian friends — had made them believe that we were *Teules*, and that we ate the hearts of Indians, and that the cannon shot forth lightning — and much more nonsense of the same sort." Diaz, p. 133, XLV.

"These caciques also told us that they had learnt from their *forefathers* that one of their idols, to which they paid the greatest devotion, had told them that men would come from distant lands in the direction of the rising sun to subjugate them and govern them. LIII Diaz, p. 158.

"It happened that one of the soldiers had a helmet half gilt but somewhat rusty, and this tendile noticed, for he was the more forward of the two ambassadors, and said that it was like the one that they possessed *which had been left to them by their ancestors* of the race from which they had been sprung, and that it had been placed on the head of their god — Huichilobos." Huitzilopochtli, Diaz XXIV, p. 72.

Therefore, we may now with some degree of certainty equate, in all four languages, TOLTEC, SCANDANAVIAN, MAYAN, HEBREW:

Hebrew		Meaning	Strong's Exhaustive Concordance #
TULÁN		Eminent	8436/8524
TULÁN	with	THULE	(or even an earlier site from which both surely have emanated — Tollán)
TULE	with	GOD (man type. or any white-skinned group of people)	
THULE	with	WHITE, BEARDED HEBREW/SCANDANAVIAN MIGHTY ONES (GODS),	
TULÁN		THEIR LAND AND ANYTHING HAVING	
TULES		TO DO WITH GODS OR A MIGHTY	
TOLTEC		RULING CLASS OF PEOPLE	
TULA			
SCAN-DAN		ABODE or HABITATION OF DAN, (ISRAELITE TRIBE)	7931/1778*



*Viking dragon ship prow as compared to Quetzalcoatl's
Toltec symbology at Teotihuacan
or: Votan's emblem as compared to Votán's emblem.*



The Toltecas seem to have a history going back to the mound-builders (Hebrew Tolteca) of North America (Aztlán) who arrived on Aztulán's shores about 500 B.C.E., the time of the Babylonian expulsion of Judah.

Much later, according to Bancroft's *Native Races of the Pacific States*, (Vol. 5, pp. 209, 214) in 387 A.D. a great migration of the Toltecas began. This was recorded by the Toltec historian Ixtlilxochitl. After wandering many years they settled in Tulancingo.

Hebrew	Meaning	Strong's Exhaustive Concordance #
TULAN	Eminent	8524/8436
TSIN	To be prickly; a thorn Hence: a cactus (hedge)	6790
KOH	Here	3541

Translation: "Here (is) cactus Tulán" or "here, cactus is eminent."

Possibly a sarcastic comment on their new capital city's environs, obviously more of a desert than they had been accustomed to.

TOLTEC/AZTLÁN:

"Tenayuca, the domain both of Xolotl and of Tochtintecuhli, with its elaborate pyramid, of which the early substructures probably predate this period, was no cave settlement, but an ancient Mesoamerican city." *The Toltec Heritage*, N. Davies, p. 87.

"Most cities of central Mesoamerica came to acquire mixed populations, a phenomenon that was caused by voluntary migration or by forced flight after military disaster, and at times stemmed from the action of a powerful ruler, who would move people from one place to another, to cite a few examples: Tlaxcal tecas (i.e. Aclhuas) lived in TENA-YUCA." *The Toltec Heritage*, p. 142.

Hebrew	Meaning	Strong's Exhaustive Concordance #
TNN (tenah)	Commemorate	8567
YQ (yuqah)	To be dislocated	3363
TENA YUCA	(Azteca Tolteca)	
TENAHYUQAH	(Hebrew)	

Translation: (a city) commemorating a dislocation, or exile.

While there is no accord among Mexicanologists about the connection between the Teotihuacan culture and Tolteca culture, most believe them to be one people. As such, the early Toltecas (Teotihuacanos) were contemporaries of the early Maya.

"Then suddenly, about two hundred years before the time of Christ, the great temple pyramids of Teotihuacan were constructed. The largest of these, the gigantic pyramid of the sun, has a greater cubic content than the great pyramid in Egypt and it is not an isolated phenomenon. A number of such enormous mounds were built in Mexico about this time." *The Gods of Mexico*, p. 25.

"More prosaically, archeologists have found Toltec style pottery and painting from the Atlantic to the Pacific coasts, from Yucatan to the northern deserts, Toltec style copper bells have been found traded as far north as the pueblo region of the USA." *The Gods of Mexico*, p. 13.

Then, during Votán's time:

"Maya art appears to have quite suddenly reached a high development in the second century A.D." *The Aztecs*, Burland and Forman, p. 10.

The Tolteca "reich" lasted until 1121 A.D. or 1271 A.D. depending on whose figures one uses.* Therefore, if one combines the two cultures (Tolteca-Teotihuacan) as the evidence dictates we should, we see a Tolteca (mound-building) people of royal descent, arriving from Aztlán in the north about 100 B.C.E., lasting up until the rule of the Aztecs. The early Quetzalcoatl then fits in time with Votan II of Scandanavia. (Second Century.)**

The Toltec "Quetzalcoatl" that assisted the Maya with their civilization then was the "legendary" Quetzalcoatl of Old whose title became a Toltec throne name and whose cult lasted up until the time of the Spanish conquest. He was a Toltec, white, tall, bearded, Scandanavian, Hebrew from the tribe of *Dan* and therefore: Danish. He founded a dynasty in Amag-Dan (Valley of Dan, Strongs #6010).

His title was Votan among his people, which was in deference to his priesthood (of Votan). In approximately 250 A.D. Votan was ousted and wandered the world.*** It was at this time that he came to his Toltec brothers in Mexico and led his people (Toltec-Hebrews) and the subjugated Maya, who were displaced Phoenicians, here in Quiche (frontier) to greater cultural achievements. (That the Maya were Phoenician/Carthaginians see Appendix II.) Phoenician/Carthaginians also spoke Shemetic, although they were not descended from Shem, but rather cHam and were therefore dark skinned. This arrangement made it easy for the Shemetic, white, (Sacorowach, Carmack, 1973, p. 307) tall, bearded, Toltec, Votán to rule over the red skinned Mayans but confuses present day Mayan/Toltec studies.

Present day theorists do not want the Phoenician/Carthaginians to have become the red, MesoAmericans, nor is it acceptable to call the Tolteca "Hebrews." But one must ask, where did the Carthaginians go after their defeat by the Romans? And also, where did the MesoAmerican man, both red and white (and black) come from? (For ethnic types, see Phoenician/AMU (Hebrew) Appendix II, Figs. A and B.)

**The Toltec Heritage*, Nigel Davis.

**See Sax, Clover M.S.

***Norse Sagas.

This book does not account for the many probable migrations of the various families of man anciently here in Quiche/Aztulán; only the major Toltec and Mayan migrations.

The inscription at Los Lunas, New Mexico, and the military camp there, are, along with the mound builder 10 Commandments and the Bat Creek Stone, shining examples of the Hebrew/mound builder/Toltec influence felt, anciently, here on the North American continent.

AZTLÁN-TOLTECA: (native tribal names — North America)

Anasazi = Ancient ones (gone) probably because of extensive drought period approximately 1300 A.D. Their skulls were generally dolicocephalic (long skull) the same as Palestinian post-Kanaanite grave finds indicating an AMU-Hebrew type: also they, Anasazi, (adult males):

“seem to have been of fairly good size, one mummy which the writer has seen being nearly six feet long.” *Southwest Archeology*, p. 212.

Anasazi then possessed a Hebrew type long skull and tall stature.

Hebrew	Meaning	Strong's Exhaustive Concordance *
AN	Whither (where?)	575
NAÇA	Pull up (tent pins)	5265
	Start on a journey	
SEH or ZEH	Push out (to graze)	2089

In other words: They started a journey, to graze, to where? This Hebrew name, given to them by other native Americans (who spoke Hebrew also) fits the natural conditions, temporarily imposed on these long vanished people.

HO-HOKAM (Hopi — worn out or, old people that have gone away. See *America B.C.*, For Pima-Shemetic Comparison p. 172).

Hebrew	Meaning	Strong's Exhaustive Concordance *
HO	Those	1931
HWK	Gone (departed)	1946
AM	People (tribe)	5971

TOLTECA:

The main artery of travel for the mound-builders (Tel-Techas) was the Mississippi. The name stems from the Hebrew Massa-Shabil or in Algonquian/Celtic Misi-Sipi (Great River).

Hebrew	Meaning	Strong's Exhaustive Concordance #
MASSAH	Journey	4550
SHABBIL	Track — Passageway Flowing along	7635
MISSI SSIPPI	(Aztlán) (B sound is interchangeable with P sound.)	
MASSA-SHABBI	(Hebrew)	

This is an appropriate Hebrew/Toltec description of one of the world's largest, navigable rivers, the Mississippi.

TOLTECA:

After leaving Aztlán the Toltecs wandered south through New Mexico, Colorado, Oklahoma, and descended into Mexico, constructing "high places" for worship along the way. Many examples exist such as Nuevas Casas Grandes. This process took a number of years. A safe estimate would be from 10-100 years. They brought with them the technology for civilization, and apparently a certain religious proclivity for building mounds and serpents. These people spoke Hebrew as is evidenced in the Aztlán (North American) finds and the Mexican place names. They built the major ceremonial sun worship complex at Teo Tihuacan and after its fall, as a result of a natural disaster, built a city called, "Azcaputzalco."

Hebrew	Meaning	Strong's Exhaustive Concordance #
AZ	Mighty People	5794
QAPHAT	Finished, Cease, Die	7092
TsELA	Adversity, Limping, Fallen	6761
KOH	Here, Now	3541
AZ-QAPHAT-TsELA-KOH (Hebrew)		
AZ-CAPUT- ZAL- CO (Tolteca)		

Translation: (A) Mighty people, finished (in) adversity (here) now.

TOLTECA: TEOTIHUACAN

An argument has been raging for years as to whether or not Teotihuacan was an early Toltec site. An approach to the problem along the lines we have been pursuing should help settle this age old dispute. If this ancient ceremonial center was Toltec it must fit certain criteria. One: there must be mound-like structures, preferably pyramidal: there are. Two: there must be some deference paid to the "host of heaven," i.e., sun, moon, stars: there was, all lunar and solar temple alignments are perfect. Three: it must fit in time: after 400-300 B.C. to 100-200 A.D.: it does. Four: the name must be Hebrew/Toltec: it is.

Hebrew	Meaning	Strong's Exhaustive Concordance #
TAW (Teh-o)	Ox, wild bull (God inferred)	8377
TQWH (Tik-wah)	Hope, expectancy, <i>live thing that I long for</i>	8615
KN (Kan)	<i>Upright, just</i>	3652
or		
CHN (Kan)	Objective, precious, favor, grace, <i>pleasant</i> , well favored	2580

Translation: Just, living God, or God, of life and grace, or: God, of longed for favor.

Note: *Asherim*, were upright objects of worship, in ancient Israel. Also: Bulls were worshipped — (Apis) (1 KINGS 12:28).

It is said that the people of Teotihuacan influenced later Mexican culture; but the same is said of the Toltecs.

"The culture of Teotihuacan is reflected all over Mexico and into Guatamala — there can be little doubt that the Teotihuacanos laid the basis for Mexican highland civilization."
The Aztecs, p. 13-14.

Of course, a personage no less than Prescott argues about the Toltecs:

"In short; (they) were the true fountains of the civilization which distinguished this part of the continent in later times." Prescott, p. 13.

So, we are faced with a dilemma; both the Toltecs and Teotihuacanos are credited with the same histories, we must examine the facts for ourselves.

For example, according to the author of *The Aztecs*, C. Burland, the ascent of Quetzalcoatl was determined to have occurred in July, 750 A.D. by reckoning a solar eclipse with Venus visible, however, Quetzalcoatl/Dan/Kukulcan, visited the Mayan Indians 500 years earlier, approximately 250 A.D.

Burland, however, concedes:

"It seems probably that the cult of Quetzalcoatl had more ancient origins still." *The Aztecs*, p. 48.

Most of this confusion exists because the connection has never been established between the "mound-builders", the Teotihuacanos and the Toltecas. The linguistic connections have been unknown until now, and probably the greatest single reason is a bias in "scholarly circles" against the use of the term Hebrew. Instant pictures of "Jews" emerge in most minds, but it is well to remember that such ancient nations as Midianite, Moabite, Israelite, Amonite, Chaldean, Joktanites, Amulek and some Arabs and Persians can be classified as Hebrew, though none of them are Jews. Neither were Abraham, Isaac, Yakob or Moses. "Jew" applies to descendants of the man Judah and those who have later espoused his religion. So confusion has reigned.

First, we have a Hebrew speaking, mound-building, tall, white, bearded people (as Hebrews are) living in the North American wilderness about 2500 years ago, who subsequently disappear.

Next, we hear of a tall, white, bearded, mound (pyramid) building, Hebrew speaking people arriving, from the north (Aztlán) in Mexico (Aná-Huwk), who are led by a chief called Meshi (Hebrew for annointed to be king). Meshi-Koh (Mexico) is derived from his title. Where does that leave us? We *must* connect the two; they are one and the same people.

TEOTHUACAN:TOLTEC:

"Kaminaljuyu, a great city was built based on Teotihuacano culture, but with close contacts to the Maya." *Aztecs* p. 13.

This Toltec city was built near the present Guatemala city in the central highlands; an area of intense volcanic activity and origins. Thus, hot springs must abound within this central corderilla, an extension of the Andes.

Hebrew	Meaning	Strong's Exhaustive Concordance #
cHAMMOWN (Kammown)	Hot Springs	2540
EL (AL)	Near	413
SHW	Rising	7721
AY (ee)	Country	339
AW (o)	Hence	176

KAMMON-AL-SHW-ee-oo (Hebrew)

KAMIN AL JU YU (Toltec)

Translation: Hot Springs near rising country, hence.

TOLTEC: MAYAN:

"Now Votan is said to have departed from the land of Chivim...no Chivim is known, the Phoenicians said of themselves that they came from the land of Canaan." *Fair Gods and Stone Faces* p. 100.

Anciently no V existed, properly it was a W (oo) or (waw). Therefore Chivim becomes Chiwim. The Ch carries the K sound, thus: Chiwim is pronounced Kiwim. The land of Kiwee or Kiwim *is known*.

Hebrew	Meaning	Strong's Exhaustive Concordance #
chWY (M)	Chivee (chiwee anciently) one of the aboriginal tribes of Palestine (Canaan) (Hivites in English) (YM suffix = uniplural)	2340

Note: the Hivites (Kiwim) settled among the Israelites in Palestine as gatherers of wood and bearers of water after having deceived them (Joshua 9:1f). The Kiwim were descendants of Canaan, as may be seen in I Chronicles 1:15. It was in this position, dwelling as they did among the Israelites, that they led them into Bel (Baal) worship. Also it may be seen in Judges 5:17 that Dan, a tribe of Israel, not only possessed naval technology, but remained in their *ships* refusing to fight with their brother Israelites against their Canaanite friends (probably Kiwim-Hivites), with whom they later traveled to the new world.

TOLTECA:

"Hue-hue-tlapalan from which the Toltecas came to Mexico." *Mound Builders of Ancient America*, p. 157. (Quoting Brasseur de Bourbourg)

Hebrew	Meaning	Strong's Exhaustive Concordance #
HWH	ruin, calamity, wicked, perverse	1942
TELAH	distress, travail, trouble	8513
PA	blow away, scattered, region, extremity, corner, end, quarter	6284
ALAM	remote, time past, (old)	5957
HUE HUE TLA PA LAN (Tolteca)		
HWH HWH TELAH PA ALAM (Hebrew)		

Translation: wicked, calamitous trouble (in a) remote region (or time).

This name calls to mind the 13 years of war and eventual defeat of the Talligewi (Mound Nation) in Ohio. The Tallegewi or Mound camp (TOLTECA) eventually made their way to the south and relative security of Mexico where they became the lords of Anahuac.

"They came to Huehuetlaplán conco" Ibid. p. 157

Hebrew	Meaning	Strong's Exhaustive Concordance #
CHNKA	dedication	2597
KWN	to set up	3559
KO	here, now, like this	3541

Translation: (a) dedication (city) (to the) wicked, calamitous trouble (in a) remote region (or time).

TOLTECA:

"Of all its churches, Cholula is famous for one: its *tlahchialtepetl* or artificial hill." *Fair Gods and Stone Faces*, p. 55.

Hebrew	Meaning	Strong's Exhaustive Concordance #
TEL	mound	8510
AIYSH (ee)	man (ee plural)	376
'WL (uwl)	infant	5764
TOPHETEH	cremation place	8613
EL	mighty one (god)	410

TEL AIYSHI UWL TOPHETH EL (Hebrew)
TL AHCHI UAL TEPET AL (Tolteca)

Translation: Man (made) mound (for) infant cremation place (to) mighty one (god)

"The discoverer of this vase, Desire Charnay, came later upon another Tlaloc, also mustached and bearded, also holding his bolt of lightning. And yet another Tlaloc with a walrus mustache. These two Tlalocs, shown in figure 57, (her book) were recovered from tombs on a mountain top where, according to Torquemada, it had earlier been the native custom to offer young children in sacrifice. The mountain-top tombs where these sacrificed children were laid to rest were, significantly, the same tombs that yielded the tiny wheeled chariots." *Fair Gods and Stone Faces*, p. 173-4.

AZTEC: TOLTECA:

"TEZCATLIPOCA = smoking mirror, "A mirror of polished, black obsidian. A scryer would sit in front of such a mirror and, gazing into it, would see clouds of smoke which would part to reveal a vision — hence the name Smoking Mirror, which became the inseparable symbol of the 'Shadow,' the unconscious part of the human psyche which found its expression in the god Tezcatlipoca." *The Aztecs* p. 57

Hebrew	Meaning	Strong's Exhaustive Concordance #
TSYR } TSLAL } TSLM }	Idol, image Shade, opaque object Image, resemblance, idol	6736 6751 (2927) 6754
QYTR	Smoke	7008
PQH	Clear sighted, seeing, intelligent, wise, open eyes, observant	6493

We need no smoking mirror to see the obvious. This name, a Hebrew conjunction, TSYR QYTR PQH or TESL — QYTRI-POQAH is the exact equivalent of the Aztec name; complete with all nuances of meaning. Rs and Ls are freely interchanged now as they were anciently; the R in QYTRI is QYTLI as well. Note TSYR = TSLM (6736 vs. 6754) R and L are exchanged. Thus TESL-QYTLI-POQAH = "image (shaded) of smoke (through which) one sees." *The Aztec/Toltec is Hebrew*.

"Another point of coincidence is found in the Goddess Cioa-Coatl," our lady and mother;" "The first goddess who brought forth;" "who bequeathed the sufferings of childbirth to women, as a tribute of death;" "by whom sin came into the world." Such was the remarkable language applied by the Aztecs to this venerated diety. She was usually represented with a serpent near her; and her name signified "Serpent-woman." In all this we see much to remind us of the mother of the human family, the eve [Ishah] of the Hebrew and Syrian nations." (Ishah-coatl) Prescott, p. 694.

AZ TECA:

"the Aztecs ate TAMALES" *The Aztecs, People of the Sun* p. 70.

Hebrew	Meaning	Strong's Exhaustive Concordance #
TA	(little) chamber	8372
MALE	filled (full) be fill	4390

Translation: A small (maize) chamber, filled (with meat).

TOLTEC: AZTEC:

Huitzilopochtli = a form of the (Toltec) god, "The Smoking Mirror" or blue hummingbird, also the Aztec war god.

Hebrew	Meaning	Strong's Exhaustive Concordance #
HutsTsLh	Deliverer, rescue (from 5337, NTsR) (also see 5342, NTsR) "In the sense of greenness as a <i>striking color</i> " [not necessarily green]	2020
POW	This place, here, hither, hence, the one (other, this, that) side	6311
SHITRAY (SHIT-RAH-ee)	Magisterial (Majesty)	7861
HuTsTsLOH-POW-SHIT-R-ee HUITZILO PO CHT LI		

Translation: Here (is the) majestic deliverer.

ALTERNATE:

Hebrew	Meaning	Strong's Exhaustive Concordance #
HOTsN	Weapon of war	2021
LO	No, not, negative	3808
POW	This place, here, hither hence, the one (other, this, that) side	6311
SHEAT	Push aside, contempt despite-ful	7589
TELIY	Quiver	8522
HOTsN-LO-PO-SHEA-TEL-EE (Hebrew) HUITZI LO PO CH TLI (Toltec)		

Translation: Weapon of war, here (whose) quiver (is) not pushed aside.
Therefore: Ready to fight.

And in accord with the double meaning often presented in Hebrew, a savior, whose planetary symbol (Mars) is a bright, colorful, "hummingbird" as it moves (hovers) through the heavens.

TOLTECA: AZ TECA:

The language of the Toltecs was called *Nahuatl*, meaning in Hebrew is as follows:

Hebrew	Meaning	Strong's Exhaustive Concordance #
NA	I beseech	4944
HWD (Howd)	Glorious, majesty	1935
AL (el)	Mighty one	410

As always in Hebrew, meanings may be inferred, as in the shortened form of the name Nahua.

Hebrew	Meaning	Strong's Exhaustive Concordance #
NA	Harsh	4995
HWH	Noisome	1943

Or as James the apostle said, "Out of the same mouth come blessings and curses."

TLALOC, Aztec rain god (Baal)

Hebrew	Meaning	Strong's Exhaustive Concordance #
TL	Dew	2919
TALAL	Strew over	2926
AK	Surely	389

"The Aztecs considered the calendar day called "1 serpent" especially lucky and prosperous. It was believed favorable to merchants and traders, especially those who traveled in foreign lands selling and buying merchandise, who were called POCH TECAS." — The Aztecs people of the sun, Alfonso Caso University of Oklahoma press 1958, p. 67.

Hebrew	Meaning	Strong's Exhaustive Concordance #
PWQ (pook)	move (moving)	6328
PWQ	to furnish, succeed get, obtain	6329
TKH (tekah)	camp (to camp) (by imp. a group of people)	8497

POCH-TECA (Az Teca)
POOK TEKAH (Hebrew)

Translation: The successful, traveling camp (people) who get or obtain goods.

AZ TECA:

"Just as religion played a preponderant role in the political organization, it was also dominant in the social organization, for the clans, or CAPULLI(s) — which word the Spanish translated into BARRIOS, or districts of a city." IBID p. 90.

Hebrew	Meaning	Strong's Exhaustive Concordance #
CHABEL (Kabell)	district or inheritance (as measured) country, line, region plural: CHABELEEE (Kabell-ee)	2256
ÇaCHAR	merchants	5503
CA- PULL-I (Aztec)	districts	
CHABEL EE (Hebrew)	districts	
(Kabull- ee)		
CAL- PULLI (Aztec)	clan of the merchants, IBID	
çaCHAR BUL EE (Hebrew)	district of the merchants	
Sa Kar- bull- ee		

AZ TECA:

"HUITZLAMPA, the land of the sun, the place *to which* the tribe had migrated from their home in the white land, Aztlán."*

Hebrew	Meaning	Strong's Exhaustive Concordance #
HTsTsLH	deliverance, deliverer rescue	2020
TsIAM	resemblance, image, idol, shade, figure, illusion	6754
PA	region, direction, end, extremity, quarter, side	6285
HUITZ-TZLAM-PA (Aztec)		
HuTs TsLAM PA (Hebrew)		

Translation: "deliverance from the dark regions"

by inference — to the land of the sun (light) as opposed to Aztlán the dark region of the "white" people.

*AZTLÁN = the white land (Hebrew/Celtic/Toltecas) IBID p. 191.

AZ TECA:

“NESO XOCHI — the one who strews flowers” IBID p. 64.

NESO-XOCHI (NESO-SHOKHI)

Hebrew	Meaning	Strong's Exhaustive Concordance #
NWTs (noots)	to blossom, to bud	5132
NWTsaH (nootsah)	fem. ending	
ShA cHYÇ (shakees)	to sprout, after growth (That) which springeth of the same (itself)	7823
NESO- XOCHI NOTsA ShAKYÇ	(Aztec) (Hebrew)	

Translation: sprouting buds or blossoms

AZ TECA:

“XOCHI PILLI, PRINCE OF FLOWERS” IBID p. 47.

Hebrew	Meaning	Strong's Exhaustive Concordance #
ShA cHYÇ (shakees)	to sprout, after growth (that) which springeth of the same (itself)	7823
PALIYL (paw leel)	magistrate, judge	6414
PILIY (pilee)	remarkable, wonderful, secret, miracle	6381/2/3
XOCHI- PILLI SHAKEES PALEEL	(Aztec) (Hebrew)	

Translation: magistrate of that which grows

AZ TECA:

"IX PUZ TEQUE — he of the broken foot." IBID p. 64.

Hebrew	Meaning	Strong's Exhaustive Concordance #
AYSh (eesh)	he, him, man, one	376
PS'	step, stride	6585
TWK (toke)	cut-off, sever, a bisection	8496
IX- PUZ- TEQUE	(Azteca)	
ISh PuS' ToKe	(Hebrew)	

Translation: He (of the) severed step.

TOLTECA:

"CEM-ANA-HUAC-TLA-TOANI — king of the world." — *The AZTECS, people of the sun*, p. 94.

Hebrew	Meaning	Strong's Exhaustive Concordance #
SM (shem)	appellation as mark of memorial of individuality honor, authority, character famous name, renown	8034
ANH (anah)	where? whither? now, where whithersoever (everywhere)	575
HWK (huwk)	to go, bring again, come up, go, walk (1980)	1946
TL (tela)	uncertain, be bent (hang) in doubt, hesitation	8511
TANH(Y) (toan ee)	(my) opportunity, purpose, occasion	8385
CEM- ANA HUAC- TLA- TOANI	(Tolteca/Azteca)	
SHEM-ANA HUWK- TeLA-TOANEE	(Hebrew)	

Translation: Authority (is) withersoever (I) walk, being bent (on) my purpose.

Or: my authority is wherever I go (the world), being bent upon my purpose.

Or: my name is great wherever I go (Throughout the world) accomplishing that which I desire.

Or: king of the world

TOLTECA:

“CEM-ANA-HUAC-TENOCHA-TLAL-PAN — the capital of the world.” —
The AZTECS people of the sun, p. 94.

Hebrew	Meaning	Strong's Exhaustive Concordance #
SM (shem)	appellation as mark or memorial of individuality, honor, authority, character, famous name, renown	8034
ANH (anah)	where? whither? now, where, whithersoever (everywhere) by implication, the world	575
HWK (huwk)	to go, bring again, come up, go, walk (1980)	1946
TNH (tenah)	commemorate, attribute, honor	8567
NcHH (nachah)	transport into exile, <i>Govern</i> , lead, guide	5148
TLL (tlal)	elevate, eminent, pile up	8524
PN (pan)	appear, look, behold, right, respect	6435-7

CEM- ANA- HUAC- TENOCHA- TLAL-PAN (Tolteca/Azteca)
SHEM-ANAH-HUWK-TENACHAH-TLAL-PAN (Hebrew)

Translation: authority wherever goes, (the world) attribute honor! (to it) behold:
eminent govern(ment)!

APPENDIX II THE MAYA

THE MAYA

"TIME. Maya priests of the Classic Period likened it to an endless procession of gods who were really numbers. These beings walked their eternal trail bent low by the heavy loads that pulled their tumplines hard against their perspiring foreheads. The burdens — great animals and birds — were gods too, the patrons of individual days or certain multiples of days. This awesome procession moved through the Maya eternity in careful mathematical order." — The Mysterious Maya — An Age of Splendor, George E. Stuart.

The etymology of the word "Maya" is not known for certain, but their preoccupation with numbers must be considered. Were numbers really that important to the Maya? Was the state religion one of numerology? It would seem so. Most Mayaologists seem to agree on that point. The evidence that the Maya numbered everything, is overwhelming. The Mayan calendar is the most accurate of any calendar to the sidereal year. The Maya conceptualized the value of zero. To deny the numerical aspect of the Maya life is to be blind; they were true numerologists.

3967 מאיה me'ah, may-aw'; or
me'yah, may-yaw'; prob. a prime
numeral; a hundred; also as a multiplicative and a
fraction; hundred (fold), th) + sixscore.

— STRONGS EXHAUSTIVE CONCORDANCE —
Hebrew and Chaldee Dictionary p. 60

Why should the Hebrew word May-yah be so descriptive of the Maya? Is this a strange correlation to draw? Why even draw it? When it is considered with the historical facts that the Maya claimed a descendency from Yacob (Israel) who lived on the other side of the sea, that they were thirteen tribes, that the sea parted for the fathers allowing them to pass on dry ground, that they counseled on the mountain of command, wandered for 40 years and lived for some time in Canaan, we begin to see there is a connection. These claims will all be proved here.

It must first be noted that the ruling class of the Queche Maya was white, "the Sacorowach." These white, "Queche Maya" were driven off by their brown-skin subjects, never to return, and finally, the principal god of the Maya was also white-skinned. His titles were: Quetzal-coatl, Kukulcan and Votan.¹ The association here with the Toltecs, who had Quetzalcoatl as well, in the form of an ancient "myth" (history), must be pointed out.

The Maya claim:

"Anciently a great lord from the province of Yucatán had gone there and made these edifices, and that after a few years he returned alive to his land, and left it vacant."
Quechean civilization, Carmack p. 127

Shemetic is the oldest language in the world. It could very well be called Noahic, or even Adamic, to carry the hypothesis even farther back into time, because it is named for Shem the son of Noah who was the ninth lineal descendant from Adam. It is for this reason that its influence is felt even to this day in many present languages.

One group of cHametic peoples, descendants of the man cHam and of a totally different stock from that of the Israelites, who were Shemetic, (descendants of Shem) spoke a language virtually identical to these Hebrews, but physically, looked not a bit like the Shemites. They were instead light brown, black and red-skinned, as the Egyptians painted them. The Egyptians, who were there, accurately represented them as may be seen in Figure A. Conversely the Egyptians depicted the (Israelite), AMU types in Palestine as what we would now call northern Europeans. This later type is the dominant one in Palestine (AMU-RU — RETENU) after the Canannites were driven out to become Carthaginians, or to resettle in diverse parts of the world.* Cultural dissimilarities are apparent, such as building superiority by the conquerors (Israel and Judah) and the abolishment of infant sacrifice which was so pervasive in the Phoenician culture that their name, more probably is derived from this hideous practice, that is *Phonos* (murderer) in Greek, than from the fact that they dealt in red/purple dye.** The AMU type as may be seen in Figure B is a totally different family stock, and is representative of a Hebrew.

It is from these two racially different families of Man that the ancient history of the Maya Indians emerges. The white-skinned, priest class dominating the subjugated dark skinned peoples, but all spoke one language. To the total confusion of "modern" historians, that language is Shemetic.

To prove these alluded to connections we have only three avenues by which to traverse, we shall follow all of these paths. The first will be linguistic and the second will be historic parallels, and thirdly archeological evidence.

QUETZAL-COATL

"Quetzalquatl" — "He was the white *man*, wearing a long beard, who came from the east; and who, after presiding over the golden age of Anáhuac, disappeared as mysteriously as he had come, on the great Atlantic Ocean. As he promised to return at some future day, his reappearance was looked for with confidence by each succeeding generation." Prescott p. 695. (NOTE: Anahuac is Toltec.)

The bearded, white-skinned Tolteca "god" of the Maya, and later handed down to the Aztecas, was a man-god who, according to legend, arrived in Quiche (Aztlán-guatemala) in a wizzard skif (magician's boat).² In religious legend he is a benevolent god, symbolized in architecture by a feathered serpent and is called Quetzal-coatl. The title/name Quetzal-coatl has come to mean feathered serpent, although, this was neither his name, nor his title, as we shall see. He was called "Votán" by the Maya, also "Ku-kul-kan," and, "Dan."³

*Carthaginians were displaced Canaanites from tyre and Sidon. See Silius Italicus Carthaginian = Poenis (Phoenician) p. 26, Carthaginian = Sidonii (Sidonian) p. 3, Carthaginian = Tyrii (Tyrians) p. 112. J. D. Duff, Cambridge, London, v. 1. Romans called Carthage Tyrios (v. 470) Carthago (v. 480) Sidonius (v. 295) IBID.

**For Mayan infant sacrifice see, Mayan archaeologist, J.E.S. Thompson, p. 19.



Fig. A Phoenician type

A. Retunu, or Palestine, was the home of the Kanaanite, Phoenicians for a thousand years before Israel and Judah took over by conquest. Note the similarity of this Phoenician and the stereotype Amerindian. (Also see Appendix IV for "Indian" arrowheads in ancient Syria-Palestine.)



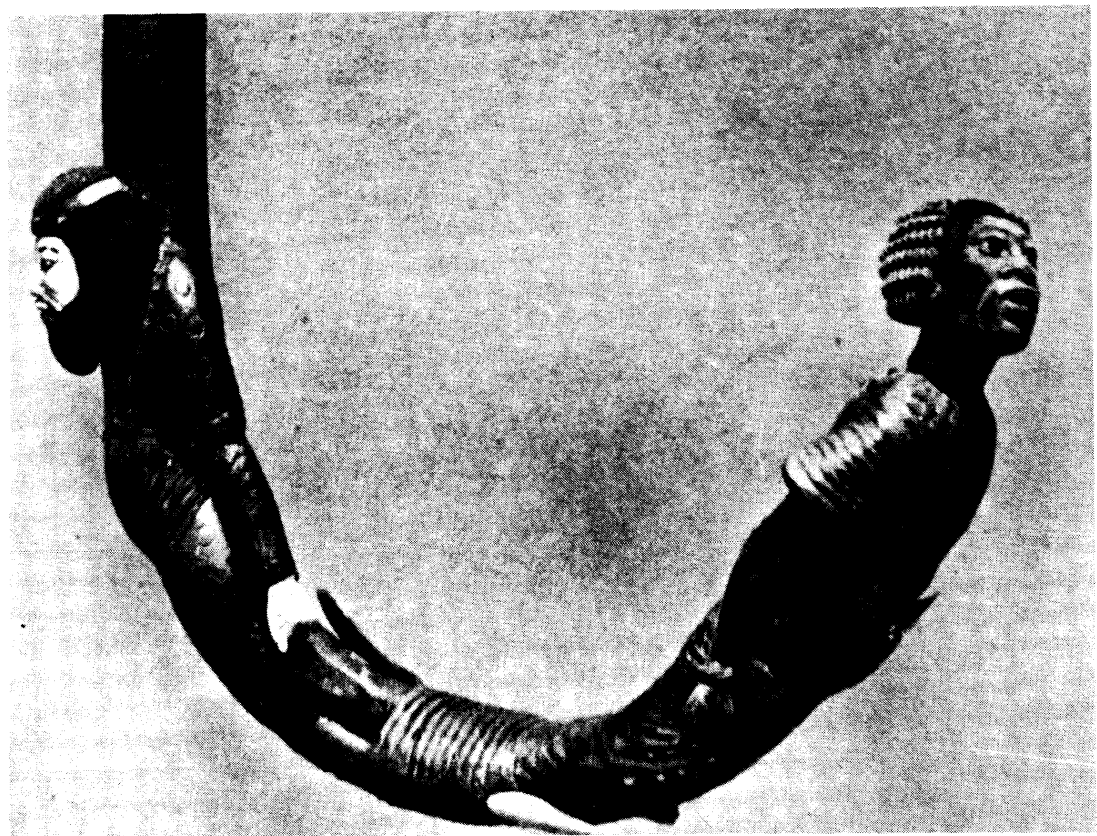
Fig. B Hebrew type (Syrian)

B. Egyptian rendering of a Syrian from Damascus. Syrian is equivalent to Aramean, which Abraham was. Note facial type is equivalent to modern European, i.e., Anglo-Saxon.



Fig. A-1 Phoenician type (RTNU)

A-1. From King Tutankhamen's tomb relics, a cane with a carved figure of a Phoenician/Kanaanite, (the northern enemy, as opposed to the southern enemy shown on the other end of the handle, a precise rendering of an Ethiopian.)



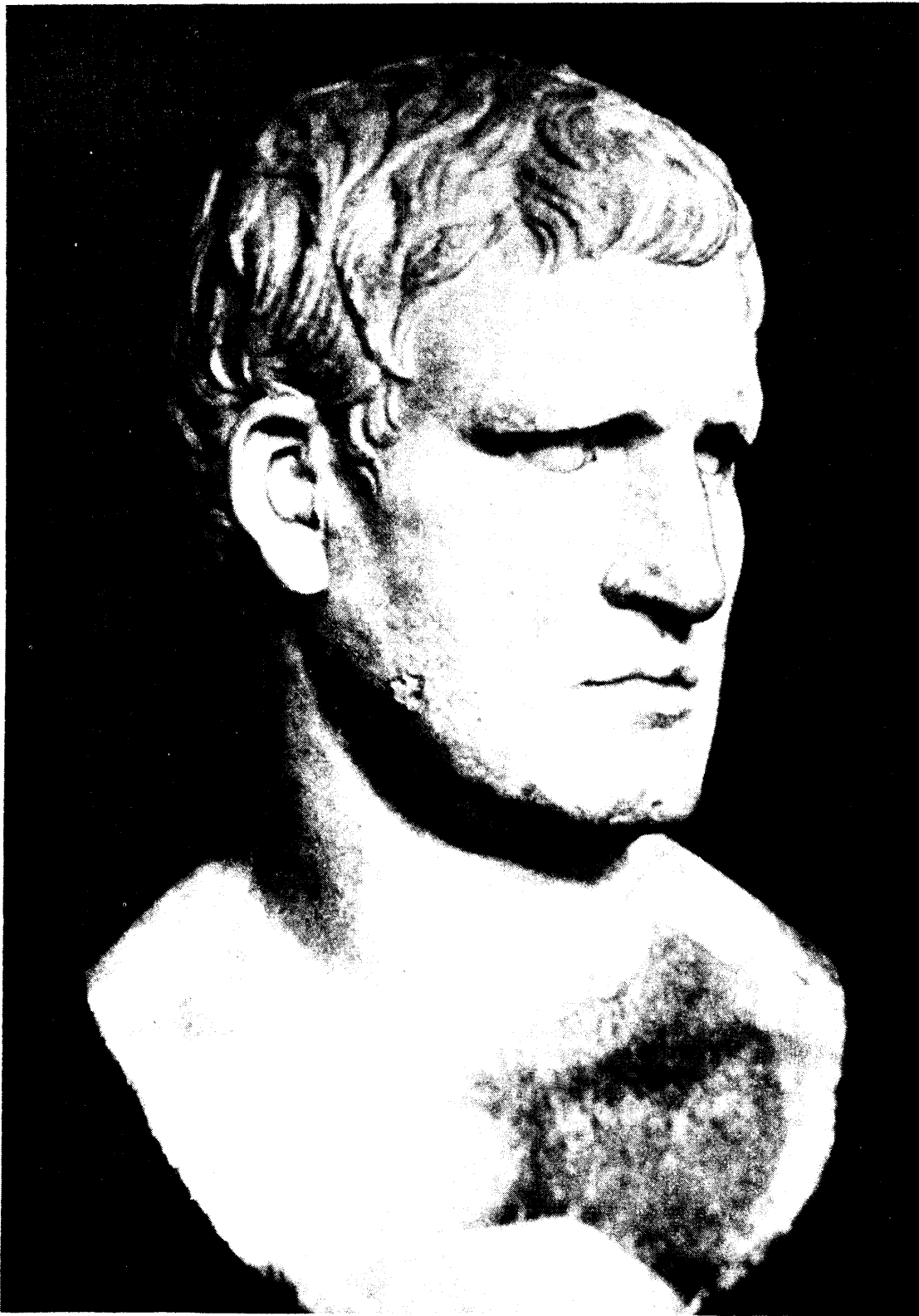


Fig. B-1 Hebrew type (Edomite)

B-1. A bust from life of Edomite (Hebrew) King Herod Agrippa. Edomites were descended from Essau, Jacobs brother, therefore a Hebrew.

HEBREW (Shemetic)/MAYA Linguistic Similarities

MAYAN:

Quetzal-coatl/Ku-kul-kán/Votán are one in the same being. Therefore, if we examine any of these names in Hebrew, we will find meaning compatible with the Maya/Tolteca histories.

"KUKULCÁN"... "In this same region at a place called CHAKANPUTUN there lived for a space of 250 years a tribe called the ITZÁ... This tribe came from a place called Bolonpel Uitz. In a Katun 8 of the Maya short count (any twenty year period) a group of Maya speaking people began moving slowly northeastward across the peninsula. Part of these at least were the Itzá... under a leader named KUKULCÁN. After forty years of wandering, they finally reached CHICHÉN ITZA..." (POPOL VUH, P. 67)

"KUKULCÁN" was Moses.

Hebrew	Meaning	Strong's Exhaustive Concordance #
kHQQ (khaQaQ) (khaw kak)	Lawgiver	2110-2706 2708-8
OL (ole)	mighty one, highest	5927
EL (el)	mighty one	410
KAN (kahn)	priest	3546

CHAKANPUTAN (place from whence came the 13 tribes. Popol Vuh, p. 66-67.)

Hebrew	Meaning	Strong's Exhaustive Concordance #
Shakan--put--tan	dwelling place of long enduring contempt	7931-6316-17-8565

Another ancient king of the "Maya" was known as Kukumatz, an ancient monarch who ruled on the other side of the sea and was said to possess tremendous powers.

Kukumatz.

Hebrew	Meaning	Strong's Exhaustive Concordance #
KOU	here (with us, locative)	3541
KUMAZ	a jewel	3558

It is not very difficult to imagine that a king would be called a jewel among us, nor is this simile a great surprise.

MAYAN:

In the Maya, "Titulo C'Oyoi" the ruling class, of whom it would seem appropriate that Votan was a member, "the main, kin-based political unit," (this obviously means family or tribe) is differentiated from the red-skinned Maya subjects as: "*Sacorowach*, white is his face, as quail."⁴

SACOROWACH — (White-skinned ruling class), of Maya: who were early Toltec (Teotihuacan Hebrews).

Hebrew	Meaning	Strong's Exhaustive Concordance #
TSAKCHOR	white	6715
ROSH	priest	7218
RUASH (alt.)	spirit (entity)	7307

It stands to reason that if the Maya referred to their rulers as white-faced, that they did not merely paint their faces white, since there are many, otherwise unexplained stelae among the Maya artifacts such as "Uncle Sam" which clearly show "nordic" features.

Who were these white, ruling class Queche-Maya?

MAYAN:

Balam Qetseh was a principle Maya "forefather" whom we find mentioned in the Titulos, and whose name may also be found in Hebrew.

BALAM QETSEH (Maya forefather). *ie. BALAM QUITZÉ*

Hebrew	Meaning	Strong's Exhaustive Concordance #
BAALIM	Lords	1168
QETSEHE	Frontier, outmost coast, quarter, shore, outside, uttermost part	7097

or, as viewed from the Mediterranean mind, "Lords of the uttermost frontier shore, coast." A very appropriate title indeed, for such a remote outpost on the other side of the world. Since this approach is netting results, let's look at the very name Quetzal-coatl for "Shemetic" roots. QUETZAL-COATL.

MAYAN:

QUETZAL-COATL ("feathered SERPENT") (Toltec White-God)

Hebrew	Meaning	Strong's Exhaustive Concordance #
QUETZ	Uttermost, frontier, distant shore	7097
EL	Mighty one (AL in arabic) [God] (sic)	410
QUATL	cutting off	6970

Hence, "A mighty one banished to a distant shore." Here we find a fitting and altogether appropriate, Hebrew title for Votán. Is this Votán the same Votan of the Norse sagas? The Norse Votan was a real personage who, while he lived, was considered a "god" even by his own people. Votan, according to Norse documents, was cast out for a period of 10 years to wander in the world, after which he returned and was again "voted in" as god (Odin) or Votan, by his people,⁵ the Asaii (Asians). The Norse were previously known as Asaii because they had dwelt for a long period of time in Asia⁶ prior to 300 A.D. when the Huns forced the north-western re-location of many people into Europe. This period of time has been called *Volker-Wanderung*, the great migration period of the peoples.

The Maya are not the descendants of Israel, nor are they of the "ten lost tribes."*

In his book *Quichean Civilization*, p. 112, author Robert Carmack agrees with Lopez Medel's opinions on the origin of the Indians, as he states:

"Through *logic* and *fact* he attempted to dispose of such theories as the transformation of stone into gold by active volcanoes, or the origin of the Indians from various old world peoples (whether the *Ten Tribes*, *Carthaginians*, or Romans)." Carmack p. 112.

Carmack lumped two very different ideas of Lopez in the same sentence, hoping to force the dogmatic disbelief of both ideas. One lacks scientific support, but the other, the origin of the indigenous peoples, was supportable if one were willing to look at the facts, all of which were not then available.

The scholar Prescott, however, viewing from a clearer vantage point, though still lacking many facts, stated:

"The ingenuity of the chronicler was taxed to find out analogies between the Aztec and scripture histories, both old and new. The migration from Aztlán to Anáhuac was typical of the 'Jewish' exodus." Prescott, p. 697.

"The parallel was so closely pressed by Torquemada, that he was compelled to suppress the chapter containing it, on the publication of his book. See the proemio to the edition of 1723, Sec. 2." IBID p. 697.

*See Clover, M.S. Sax.

Since Torquemada was “compelled to suppress” the truth, as it did not fit the church dogma of the day, how can later, ill-informed historians or “mayaologists” claim that all these historical similarities were the manufacture of Jesuit priests of the conquest period? Their argument is invalid, since the people of that day actually suppressed the information of similar histories rather than face it. How, then, can some argue that these “religious fanatics” created it?

Ximenez noted that there was a connection between the Quiche and the most ancient of tongues (Shemetic), since Carmack did not fully understand it, however, he did not give proper credit to its source; nor did he express it factually. Even so, the truth of it shines out of this quote:

“I have become persuaded that this language (Quiche) is about the principle one of the world.” Ximenez 1929:65, *The Quichean Civilization*, Carmack p. 191.

The statement should have been; the Quichean language is similar to Shemetic/Akkadian which is the principal language of the world! Ximenez “concluded that it had come from ‘the Adamic tongue’.”* Carmack, as usual, seems to discredit the validity of anything Hebrew, showing a “scholarly” distaste for their Scriptures.

The fact that these two different families (Shemetic/cHametic) spoke the same language has confused the anthropologists, who for reasons known only to anthropologists, would like to blend the two peoples into one. They simply were not from the same family stock. Their very skulls are different and easily identified. However, since they did speak the same language, it is not difficult to understand how, after many eons, the traditions and history of the ruling class (Sacorowach) were assimilated by the previously subjugated class (Red-Brown Maya) as if it were their own story; in fact, part of it may well have been.

A principal Israelite patriarch was Jacob (Yacob)-Israel, whose name is derived from the Hebrew prime root AQAB (aw-kab: supplant, to seize by the heel, circumvent: Strongs #6117). Yacob’s name was prophetic in that he did take over his elder brother’s blessings and birthright. If we were able to find this man mentioned in the Maya titulos, would not this be significant? He is, as it turns out, a principal “Mayan” forefather, always mentioned in the list of grand-fathers from the other side of the sea, in the east. His name: BALAM AK’AB.

MAYAN:

BALAM AKAB (Maya forefather from Tulan).

Hebrew	Meaning	Strongs Exhaustive Concordance #
BAALIM	Lords	1168
AQ’AB	supplanter (Yacob) (Israel, the man)	6117

* *The Quiche Mayans of Utatlán*, Carmack, p. 23.

Here we see the name of the man Yacob/Israel, the father of the “children of Israel.” This was by no means an attempt by Jesuit priests to make the Maya stories conform to those in the Bible, not when Hebrew/Shemetic words are dispersed throughout the Maya tongue. In some cases entire phrases can be identified as Hebrew/Shemetic, and as we shall see, the very stories are identical. Also, it should be noted that the Catholics were promoting other religious beliefs, and that the brown-skinned Maya themselves stated that the Quiche were *white* rather than brown. The internal Maya data confirms this point, and refutes the claim that “the Jesuits did it.” (See Carmack p. 112.)

In another reference to AK'AB, he or they are called the “Ak'ab Balam Colob,” on page 26 of the Titulo C'oyoi. Here we are dealing with an added title, *Colob*.

Hebrew	Meaning	Strong's Exhaustive Concordance #
COLOB	richest, choicest	2459

This seems to allude to the belief that they were “*chosen people*.” The children of Israel are referred to time and time again in the Hebrew scriptures as the chosen people. This is a far too striking similarity to be coincidental.

MAYAN:

Or in another case “Mixtam pon”, Recinos (1953:197, note 306) further etymologizes the word from the Nahuatl, “Mictlan”, (place of the dead), and *suggests* it was an incense burned in honor of Mictan Ajaw, the Quiche god of the underworld.

MIXTAM PON (Incense for the dead):

Hebrew	Meaning	Strong's Exhaustive Concordance #
MA	wherewith	4100
IYSH	man (Maya X = sh)	377
TOM	integrity, upright, perfect, innocence	8537
PEN (pane)	cast out, pass away, go away, lie	6435/6437

M'ISH'TOM'PON = The incense brought with the forefathers from the other side of the sea, symbolizes the casting out, dying or passing away of the man of innocence or integrity, at least as they saw it. A definite relationship is established between the two languages on this point, i.e. *death*.

Hebrew	Meaning	Strong's Exhaustive Concordance #
AZAH (az-aw)	to kindle, or heat	228

M'ISH'TOM Ajaw = to kindle or burn the innocent man, or to symbolize the dying of an innocent man seems to be a fitting Meso-American use of a Hebrew phrase, *cremation* being the inference.

MAYAN:

CHAAC was the Mayan rain god. If our theory is true, we should be able to identify this name or title with an appropriate Hebrew word signifying rain or at least in a metaphoric sense.

CHAAC (Rain god).

Hebrew	Meaning	Strong's Exhaustive Concordance #
SHA'AG	rumble, moan, mightily roar	7580

A roaring, rumbling god, obviously having to do with thunder and rain. In the case of the Maya god Chaag Mool we translate.

CHAAG MOOL.

Hebrew	Meaning	Strong's Exhaustive Concordance #
SHA-AG	rumble, mightily roar	7580
MOOL	destroy (god) ward	4135

Here we see a different version of the same god, in a warlike mood so to speak, an aggressive, destroying god, not passive in stance in the least, but vengeful, requiring human sacrifice, upon whose votive table was placed the warm, palpatating heart of the sacrificial victim. This is an obvious picture the name paints.

MAYAN:TOLTECA:

CHICHEN-ITZA (place or condition of the Mayan (Tolteca) forefathers after 40 years of wandering in a northeast direction). It must be noted that this occurred *while* in Tulan, in the east. Therefore, based on Mayan internal data, the sea which parted could not have been the Atlantic.

Hebrew	Meaning	Strong's Exhaustive Concordance #
She-SheN	Cheerfulness, joy welcome, gladness	8842
YTsa	brought forth	8342

A happy ending to 40 years of wandering, (Recinos p. 67) during which time the people complained: "If we lived in harmony in our country, why did we leave it?" (Recinos, p. 71). We see a direct parallel to Israel's 40 years of wandering. It was at this precise time that the people complained, (Numbers 11:1-35) And, "Would that we had died by the hand of YHWH in the land of Egypt, when we sat by the fleshpots and ate meat to the full; for you have brought us out into this wilderness to kill this whole assembly with hunger." (Exodus 16:3). See Psalm 105:43, the words "Yatsa" and "She-shen" are both used in this sentence. The reference is to the exodus after "40 years of wandering".

MAYAN:TOLTECA:

K'ANA (Place on the other side of the sea where forefathers dwelt for a time).

Hebrew	Meaning	Strong's Exhaustive Concordance #
K'ANA	Hebrew prime root for the land of Kena'an the country inhabited by Canaan, later taken by the Israelites under Joshua (Yahshua)	3665

It is no mere coincidence that the ancestors of these people lived in the land of Canaan, because both the House of Israel and the House of Judah lived in the land of Canaan along side of some of the cHametic, Canaanites, who were their slaves.⁷ Namely the Chiwym or "Hivites". It is this very tribe that ultimately became known as the "Maya", in Mesoamerica.

At one point in the story of the migration of the Quiche Maya, speaking of a time of humility, when some of their number died and disappeared,⁸ the "CAWINAL" is referred to.

Hebrew	Meaning	Strong's Exhaustive Concordance #
KAAH	grieved, made sad	3512
OWY	woe, lamentation (O'ee)	188
NAHAL	lead (gently on)	5095

Thus, CAWINAL is KAAH'OWY'NAHAL, or "Lead on sadly lamenting." The sentiments and general tone of the statement are obviously conveyed from Maya/Tolteca to Hebrew and vice versa.

This comparison could go on and on, and someday shall; but we will end it here for now, *not* conceding that this is all that may be found of Hebrew within the known written Maya Titulos. There is much more to discover, but enough evidence has been presented to persuade a reasonable person of the ancient connections, including colonization, between the old and new worlds. Specifically, that Mediterranean culture appeared in Mesoamerica in the period of 1000 B.C.-200 B.C. via the Atlantic, in Phoenician long voyage vessels. If this has not been sufficient, however, to convince the skeptic, the Parallel stories which follow should be.



Mayan Stele, "Uncle Sam"

THE PARALLEL STORIES

MAYAN:

The Quiche Maya (Tolteca) had an ancestor named BALAM AK'AB whose people lived in the east, across the sea in a land called TULAN.¹ These ancestors of the Quiche Maya were white.² They claimed to be a people of two lordships, "One people — two lordships," whose ancestors had come from an area with seven canyons. They listed their forefathers with the Shemetic title BALAM (Baalim) (Lords).

HEBREW:

The Hebrew literary source book, otherwise known as the Bible, tells the very same story with few differences, beginning with the name of the patriarch Yacob, whose name was changed to Israel, and was a principle forefather of the twelve tribe nation of Israel and Judah. His name is based on the Hebrew prime root Ak'ab which means supplanter. If you were a Hebrew of a later time who deified this ancestor, you might have called him Baal Yakab, (Lord Jacob) or, if you were referring to his immediate family or successors, you might have said Baalim Yakab (Lords of Jacob). To carry this idea a bit farther, if you followed the common Hebrew practice of dropping the first, soft vowel/consonant, it would sound something like this; BAALIM AKAB, which is precisely the name of the principle Mayan/Toltec forefather, BALAM AK'AB.

We may unequivocally state that the Hebrews "lived in the east, on the other side of the sea," from a Guatemalan point of reference. This is exactly where the Mayan/Tolteca forefathers are claimed to have come from.

We also know that Shemetic peoples were white, and according to the Titulo C'oyoi, "The main, kind-based political unit" was white, and was called "SACOROWACH, (quail, from white is its face)." This reference in the Titulo C'oyoi is to the ruling class of Hebrew Quiche. (See footnote 2.)

The AMU (Israelite) people of RETNU or Palestine, as the Egyptians pictured them, were pink-skinned and "Nordic" featured; that is, with dolichocephalic skulls.* Palestine is laced with these "Nordic" skeletal remains following the easily identifiable Canaanite, infant sacrifice period.³ Yacob (Jacob) is stated to have had red hair just like his twin brother Essau.⁴ Red hair is common to the so called, "Nordic" peoples, but uncommon to the Canaanite/Phoenician/Carthaginian peoples, whose hair is black.

Solomon was "white (fair) and ruddy"⁵ with *gold*, wavy hair and eyes, not *black* as most translations state, but, as the Hebrew word implies, YOUTHFUL. In the K.J.V. the Hebrew word SCHRWT⁶ (youthful) is used, not SCHWR (black). This obvious error is precipitated by the popular misconception that Shemites are dark or olive complected with black hair. Nothing is farther from the truth.⁷

*So called "Nordic" long skulls.

Israel (Joseph) and Judah were separate national entities, except under the leadership of David and Solomon, or in the words of the Quiche Maya, (Tolteca/Hebrew) "One people, two lordships."⁸

MAYAN:

The Maya story POPOL VUH states that Balam Quitze, upon having a presentiment of his death, left the "Symbol of his being."⁹ It was a bundle called the "PISOM C'AC'AL."¹⁰

"We are going to return, we have completed our mission (here) our days are ended, think, then of us, do not erase us (from your memory) nor forget us. You shall see your homes and your mountains again; settle there, and so let it be. Go your way and you shall see again the place from which we came. These words they said when they bade them farewell, then Balam Quitze left the symbol of his being. This is a remembrance which I leave for you. This shall be your power. I take my leave filled with sorrow he added. Then he left the symbol of his being, The Pisom Gagal (or Pisom C'AC'AL) never did they unwrap it, but it was always wrapped, and with them. Bundle of greatness they called it. They remembered their Fathers, great was the glory of the bundle to them."

He told his people to keep it with them, that they should return again to the land from which they came. Later in a destination city they unwrapped it.¹¹

HEBREW:

"And Joseph said to his brothers, 'I am about to die; but the Elohyim (Mighty Ones) will visit you and bring you up out of this land to the land which he swore to Abraham, to Isaac and to Jacob.' Then Joseph took an oath of the sons of Israel, saying, Elohyim will visit you, and you shall carry my *bones* up from here.' So Joseph died, being a hundred and ten years old; and they embalmed him, and he was put in a coffin in Egypt."¹²

"And Moses took the *bones* of Joseph with him; for Joseph had solemnly sworn the people of Israel, saying, 'Elohyim will visit you; then you must carry my bones with you from here.'"¹³

These bones in fact were the "Symbol of his Being" to use the words of the Maya, wrapped in Joseph's famous *coat of many colors*, or the "PISOM C'AC'AL."

MAYAN:

PISOM C'AC'AL (Bundle, symbol of Balam Quitzes' being).

Hebrew	Meaning	Strong's Exhaustive Concordance #
PAS	Long sleeved tunic of diverse colors	6446
AM	(of the) tribe	5971
KAH	hitherto	3542
GA'AL	free	1351

"The long sleeved tunic of the tribe hitherto free." Thereby the famous coat of many colors which Israel gave to his favorite son was in itself prophetic, or at least later came to symbolize a former freedom. It was apparently used to wrap the bones of Joseph if we are to believe the Mayan/Tolteca story. There are no other references on this subject, except Josepheus, a 1st century Jewish historian. Josepheus writes:

"At length his brethren died, after they had lived happily in Egypt. Now the posterity and sons of these men, after some time, carried their bodies, and buried them at Hebron: but as to the bones of Joseph, they carried them into the land of Canaan afterward, when the Hebrews went out of Egypt."¹⁴

MAYAN:

"And then the lords, who succeeded Balam Quitze, begot new generations of men — and the people being subdued already, and their grandeur ended, the tribes no longer had power, and all lived to serve daily."¹⁵

HEBREW:

"Now there arose a new king over Egypt, who did not know Joseph. And he said to his people, "Behold the people of Israel are too many and too mighty for us. Come let us deal shrewdly with them, — Therefore they set taskmasters over them to afflict them with heavy burdens — So they made the people serve with rigor."¹⁶

MAYAN:

Out of sequence, but important to include in the story, is the ancient king GUCUMATZ who, “changed himself into a serpent for seven days,” then after becoming a jaguar and an eagle, “another seven days he changed himself into clotted blood and was only motionless blood.”¹⁷

HEBREW:

Next, in sequence; the mighty personage of Moses (Moseh) emerges, who threw down his staff before the eyes of the Pharaoh and it became a serpent. Later in the account he caused the Nile River to become blood.¹⁸

It seems that the Mayans are, in a circuitous way, describing the same events that are written in the Bible. However, the Hebrews and the Mayans were not the only ones to write about these events. The Egyptian scribe IPWER lays them out for us quite graphically.¹⁹

Describing the plague, “river is blood (p. 9), darkness (p. 70), grain and corn are perished (killed) and, slaves taking their former masters’ wealth. Foreign Army (Amulek) conquering without a fight (p. 9) (Egyptian Army was lost in the Red Sea) and death in every house, (p. 19). King has been taken away (drowned) (p. 12), all is ruin” (p. 10).

MAYAN:

They speak of a time when they were thirteen groups (tribes). They state that at a point in their departure the sea divided for them and the fathers passed through, crossing the sea.

“For this reason they were called stones in a row, sand under the sea,⁶ names given to them when they (the tribes) crossed the sea, the waters having parted when they passed.

6 (internal footnote)

CHOLOCIC — ABAH, BOCO TAHINAC — ZANAIEB”

MAYAN:

CHOLOCIC — ABAH, BOCO TAHINAC — ZANAIEB (stones in a row sand under the sea, names given to them when they crossed the sea, the waters having parted when they passed.)²⁰

Hebrew	Meaning	Strong's Exhaustive Concordance #
CHALAQ	Divided (smooth as stones) see 7971-7994	2520 (2513-2505)
AK	surely	389
ABAH	willingly (became)	14
BUWQAH	hollow	950
TEH-HOME	sea,	8415
AK	surely	389
TSONE	migrated	6629
AB	Fathers	2

CHALAQ- AK-ABAH-BUQAH-TEHOME-AK-TSONE-AB (Hebrew)
 CHOLOC- IC- ABAH-BOCO- TAHIN- AC-ZANAI- EB (Mayan)

Translation: (the) Sea surely divided (parted), willingly (becoming) hollow (being smooth as stones [to walk upon]) surely migrated (crossed) (the) Fathers.

The Hebrew meaning and words are clearly all there, and since we are dealing with the handed down grammatical vicissitudes of more than three thousand years, and another language: the translation is perfect. The Exodus story is replete with the grammatical nuance of "smooth as stones" or "stones in a row."

HEBREW:

Israel *and a mixed multitude* (thirteen tribes in total),²¹ left Egypt in turmoil, and departed into the desert; then according to Exodus, turned and went south, by way of the Red Sea (Sea of Suph). Of course the first portion of the Red Sea that they would encounter would have to be the arm of the Red Sea, known today as the Gulf of Suez. They became trapped between the sea on their left hand and the mountains on their right. A good topographical map of the area will show beyond question where they crossed, the location being 29° 56' north latitude, by 32° 27' east longitude. This is the only geographical location which fits the description in the Bible and in Josepheus, who states:

"They (Egyptians) also seized on the passages by which they imagined the Hebrews might fly, shutting them up between the inaccessible precipices and the sea; for there were mountains that terminated at the sea, which were impassable by reason of their roughness — which army they placed at the chops of the mountains. So they might deprive them of any passage into the plain."²²

MAYAN:

Next in sequence, they speak of counseling among themselves on "the Mountain"²³ called CHI-PIXAB,²⁴ "The Command,"²⁵ or "Mandate"²⁶ mountain.

HEBREW:

The well known Hebrew story has the exodus party, more than two million individuals²⁷ arriving at Mt. Horeb in Sinai, where it may be said of them, they counseled among themselves. Their counsel, however, being at first unsound, became somewhat improved after having received the commandments of **יהוה** YHWH.²⁸

MAYAN:

CHI-PIXAB (sheepishab — mountain of command or mandate)

Hebrew	Meaning	Strong's Exhaustive Concordance #
SHEPHIY	Hill, or high place	8205
ASAH	transgression	6213
AB	FATHER	2

The great transgression of the people of Israel at Mt. Horeb in Sinai, was the creation and worship of the cow god (apis) of the Egyptians. Therefore it may be said of the Mountain of "Command" that it was a: "SHEPHISAH'AB," or a place where the fathers (Israelite) transgressed.²⁹

MAYAN:

Popol-Vuh continues that for a time after leaving the Mountain of Command, they wandered without food subsisting on roots for a time being troubled and disgusted with the place.³⁰

HEBREW:

The Israelites bitterly complained about being dragged out of their secure, safe slavery, to the deserted, inhospitable, waterless freedom in the Sinai desert of Shur. They were disgusted with the Mana, on which they subsisted; and to say the least with Moses, whom they tried to stone several times.³¹ **יהוה** YHWH became equally disgusted with them and forced the children of Israel to stay in the wilderness for a period of forty years, or until that generation was dead before allowing the nation to enter and conquer Canaan.³²

MAYAN:

The fathers ate "tic-oj" (tacos) otherwise undefined food. (*Quichean Civilization*, Carmack, p. 288).

HEBREW:

The mana which lay strewn about the camp each work day (Sabbath excluded) was eaten by the Israelites as meat, for 40 years in the wilderness. (Mana means "what is it?" in Hebrew.)

Hebrew	Meaning	Strong's Exhaustive Concordance #
TAKAH	Strewn (camp)	8497
AJ-AH	Feast	6213
OWTH (alt.)	Miracle	226

MAYAN:

The Titulo C'oyoi proclaims them (The Maya Forefathers) to be a "Beloved People,"³³ who, after these wanderings, "arrived at Jo Balam K'ANA — they stayed there a while; there they did (things), there they passed time."³⁴ And finally they arrived in Quiche.³⁵

HEBREW:

"For you are a people holy to יְהוָה YHWH your mighty one; יְהוָה YHWH your mighty one has chosen you to be a people for his own possession, out of all the peoples that are on the face of the earth."³⁶

MAYAN:

K'ANA (Land, or place that the Quiche had lived on the other side of the sea).

Hebrew	Meaning	Strong's Exhaustive Concordance #
K'ANA	Canaan, Kanaan, Hebrew prime root	3665
YO (YAH)	Yahweh (Short Form)	3050
BAALAM	Lords	1168

The Israelite general Yahshua (Joshua) led the Israelites back into Canaan, the land flowing with milk and honey, the land which their fathers had been promised and from which they had come to Egypt and slavery. And in the land of Canaan, they passed time, (approximately 800 years for Israel and about 1600 years for Judah). That is, measured from the Exodus, roughly 3500 years BP until the destruction of Judah and its subsequent dispersion in 70 A.D. (CE) Israel having been dispersed in 732 B.C.E. by the Assyrians. "One people, two lordships." (One kingdom — two nations — Ezekiel 37:15-22, 2 Samuel 4:4-5.) While in the land they were "Yah Baalim K'ana" the lords of Yahs' Kanaan. (See story of Sinhue — Israel is the wonderful land of Yah.)

MAYAN:

The Maya have a creation story which depicts the earth as having existed before man, but is covered with water, a water world so to speak, and later a subsequent flood that destroys this first world of men.³⁷

"Before the world was created, Calm and Silence were the great kings that ruled. Nothing existed, there was nothing. Things had not yet been drawn together. The face of the earth was unseen. There was only motionless sea, and a great emptiness of sky. There were no men anywhere, or animals, no birds or fish, no crabs. Trees, stones, caves, grass, forests, none of these existed yet. There was nothing that could tremble, or cry in the air. Flatness and emptiness, only the sea, alone and breathless. It was night. Silence stood in the dark." from the POPOL-VUH.

HEBREW:

The Genesis account also states that the earth was covered with water before the existence of man; before "dry land appeared" and "the water were separated; both vertical and horizontal divisions are mentioned. (Gen. 1:6-8, Gen. 1:9-10) Before all this: "Darkness was upon the face of the deep." (Gen. 1:2.)

MAYAN:

The Mayan word for prayer or suplication is ELAHIC, the substantive form is ELAHOM.³⁸

MAYAN:

ELAHOM (substantive expresses existence, example, verb "to be".) form of Elahic, prayer).

Hebrew	Meaning	Strong's Exhaustive Concordance #
ELOHYM	mighty ones (to whom one prays)	430

ELOHYM is Hebrew and literally means Mighty ONES. It is, precisely, a uni-plural such as family. Most of the English translators of the Hebrew Masoretic texts have rendered this word as GOD. This however is an erroneous translation which has led Judeo-Christian Dogmatism into the belief called Monotheism. The concept of *Mighty Ones*, as opposed to a mighty one, flies in the face of traditionalism and man-made theology, which tries to maintain that rich Babylonian tradition of a three headed god who is at once three and separate beings. This is a great mystery indeed.

The duality of the Elohyim (mighty Ones) may be seen in these various scriptural verses. "Then Elohyim said, 'Let us make man in our image.'" Gen. 1:26.

"Then YHWH rained on Sodom and Gomorrah brimstone and fire from YHWH out of heaven." Gen 19:24

"Who has established all the ends of the earth? What is his name, and what is his sons' name? Surely yo know! Pro. 30:4

"My Father is greater than I." Jhn. 14:28

"And YHWH said to Satan, 'YHWH rebuke you.'" Zec. 3:1-2

others: Isa 44:6, Pro. 8:22, Zec. 10:12, Isa. 48:16, Isa. 49f

The fact remains, that the Mayan word for prayer and supplication is the Hebrew word for Mighty One, one to whom prayer is directed.

MAYAN:

The fathers were "ilocab" no translation given. (Quichean civilization p. 35).

HEBREW:

Hebrew	Meaning	Strong's Exhaustive Concordance #
YALAK	Prosperous	3212
AB	Fathers	2

Upon receiving the land of Kanaan — up until the kingdom of David and Solomon, Israel's fame was great: as a prosperous nation. Even the Egyptian/Ethiopian queen Hatshebsut (Sheba) had to make the pilgrimage to see for herself. She duly recorded the trip. (Ages in Chaos, p. 103-177).

MAYAN:

TAM-UB (Mayan forefather group. Quichean civilization p. 31).

Hebrew	Meaning	Strong's Exhaustive Concordance #
TAM	Upright, pious, dear, gentle	8535
AB	Fathers	2

MAYAN:

In Guatemala all Mayan cities had "high places" for worship, as did Israel and Judah (Jer. 19:5, Mic 1:5).

Hebrew	Meaning	Strong's Exhaustive Concordance #
GWAH	Proud, pride	1466
TAM	Upright, pious, dear, gentle	8535
MALHA	High place, mounting up, stairs	4608-9

GWAH-TAMMALHA (Hebrew)
GUA TAM ALA (Mayan)

Translation: Proud-upright high place referring to the country, or their places of worship, particularly emphasizing going up stairs, as one did on a Mayan/Guatemalan high place (temple).

APPENDIX II (A)

Words from the Maya which mean the same in Hebrew were not included in the text as they had no direct bearing on the subject. They are entered here as a beginning lexicon, which will be added to in the future.

MAYAN:

ALMEHENOB "Those who have fathers and mothers." "meaning those who could boast a genealogy" *Gods, Graves and Scholars*, p. 435.

Hebrew	Meaning	Strong's Exhaustive Concordance #
EL	Mighty One	410
MAH	That which	4101
HEN	They (had)	2004-7
AB	Fathers (parentage)	1
EL-MAH-HEN-AB (Hebrew)		
AL ME HEN OB (Maya)		

Translation: Mighty personage(s) who had fathers (parentage or genealogy)

MAYAN:

"This noble class included the Halacunicil, or independent, native Mayan rulers or hereditary princes. The words Halacunicil mean 'the true man', 'the real thing'. The priesthood was also part of the ruling class, and its members were recruited from the nobility." *Popol Vuh, Recinos*.

Hebrew	Meaning	Strong's Exhaustive Concordance #
HALAC	Continual	1908
OW	Also, and	176
IE (ee)	Desirable	339
NASI	King priest	5387
EL	Mighty one	410

HALAC-OW-IE-NASI- EL (Hebrew)
HALAC U NICI L (Maya)

Translation: Continual and desirable, mighty king/priests or: the true (perpetual) king/priest line.

MAYAN:

“Then the empire grew, they were very numerous.”⁽²⁾

“and each of the lords had large families.”⁽⁵⁾

(2) E QUI CHIC E PU TZATZ, *Popol-Vuh, Recinos*, p. 217.

(5) TZATZ, TZATZ, *IBID* p. 217.

Hebrew	Meaning	Strong's Exhaustive Concordance #
AY (ee)	Country	339
QETseHe	Frontier	7097
ÇAPHH	To accumulate, or increase, augment	5595
PW (PO)	Here, this	6311
TSATSA	issue, to produce children	6631

AY- QETseHe-ÇaPO- TsATsA (Hebrew)

(ee- Quiche- saypu- tza tza)

E QUI-CHI C E PU TzATz (Maya)

Translation: This frontier country accumulated children.

Note: CaPH-PO is contracted to: *Cay-Po*

MAYAN:

TECUM son of king, p. 232 Recinos, *Popol-Vuh* “heaped up.”

Hebrew	Meaning	Strong's Exhaustive Concordance #
TEQUWMAH	power to stand (from 6965)	8617
QUWM	Prime root to rise, get up, lift up, raise up, set up, stand up.	6965

MAYAN:

CAN serpent, *Popol Vuh*, Recinos, p. 107.

Hebrew	Meaning	Strong's Exhaustive Concordance #
TAN	serpent also KAN-APH	8565

Note: Michener. *Hawaii*. Discussion on Kealaikahiki = Tealaitahiti. The K sound and the T sound are the same sound in the two languages (Polynesian and Tahitian), only the translators heard a difference. One heard T and the other heard K.

MAYAN:

ZAC White, like certain flowers. IBID, p. 108 (SACOROWACH).

Hebrew	Meaning	Strong's Exhaustive Concordance #
TSACHOR	white	6715

MAYAN:

CHAM-CHAM insignia of royalty, Recinos, p. 208.

Hebrew	Meaning	Strong's Exhaustive Concordance #
SHEM (shame)	position, appellation, honor, authority, character	8034
CHAM (alt.)	Kam — Father of Kanaanites (Both of these men were related, they were brothers)	2526

MEXICAN:

ATOLE

Mexican (AZTEC) drink made with fruit, grain and sometimes alcohol or water "Vamos a tomar *atole*, Porque atole esta muy bueno" — popular song.

ATHOLE BROSE

(Scotch) a compound of oatmeal, honey and whisky, *Brewers Classical* p. 72.

Hebrew	Meaning	Strong's Exhaustive Concordance #
ATHLAY	to compress, constrict	6270
BROWTH	feed, render clear, eat food, meat	1267-62

MAYAN:

PAN "Both names have the locative pan 'in' or 'at'". *Quichean Civilization*, Carmack p. 315.

Hebrew	Meaning	Strong's Exhaustive Concordance #
BANE	"in"	1121

MAYAN:

NABE "A more literal translation, 'talk' or speak," Carmack p. 307.

Hebrew	Meaning	Strong's Exhaustive Concordance #
NABA	Utter	5042

MAYAN:

ACHI "Derived from *achi*, "male" or "man" IBID p. 316

Hebrew	Meaning	Strong's Exhaustive Concordance #
AYSH ee sh (l) pl.	man (my man) (husband) male	376

MAYAN:

"The former staggered about, colliding with the few remaining dancers, maudlinly grasping their friends around the neck and swearing eternal friendship, or in a spirit of bravado shouting, "*Uinicen, Xiben! Soy Hombre! I am a man!*" to impress the world in three languages of their virile qualities. *Maya Archaeologists*, p. 135.

MAYAN: Uinicen, Xiben! = "I am a man!"

Hebrew	Meaning	Strong's Exhaustive Concordance #
OWY (oeee)	Oh!	188
YNH (eenah)	Proud, violent	3238
'SN (ASHEN)	Dust, vapor	6227
AYSHY (eeshee)	Man's (Y) suffix	376
BN (BEN)	Son	1123

OWY- YNH- 'SN- ASHY- BN (Hebrew)
 (oee eenah asen eeshee ben) (2 conjunctions)
 UI- NI- CEN- SHEE- BEN (Mayan)

Translation: Oh! Proud, dust! Son (of) man!

MAYAN:

"The western section of the river was called JORONALAJA ("cold water"), while the eastern section was MIK'INAJA' (hot water). *The Quiche Mayas of Utatlán*, Carmack, p. 73.

JORONALAJA = cold water

MIK'INAJA' = hot water

Hebrew	Meaning	Strong's Exhaustive Concordance #
HOR	Mountain	2022
AYN	Fountain, spring	5869
ALAH	Take away	5977
AZA	Heat, hot	228

Hor- AYIN-AL-AZA (Hebrew) (conjunction)
 JOR-ON- AL-AJA (Mayan)

Translation: Mountain spring, taking away heat

(continued p. 118)

MAYAN:

CH'UBIC'ABAL, "The condemned are whipped" (*The Quiche Mayas of Utatlan*, Carmack, p. 198).

Hebrew	Meaning	Strong's Exhaustive Concordance #
SHAB AH	Captives	7617
AK	Surely	389
CHEBEL (K'ABAL)	Noose, ruin, hurt, destruction, sorrow damage, writhe in pain	2254-5-6

SHAB- AK-'ABAL (Hebrew) (2 Conjunctions)

CH'UB-IC- 'ABAL (Mayan)

Translation: (The) captives surely hurt (writhe in pain)

MAYAN:

"Reference to a tree in Utatlán where transgressors of the law were hanged or otherwise punished (JEC)". *IBID* p. 198.

Hebrew	Meaning	Strong's Exhaustive Concordance #
YAKACH (YAW-KAHH')	convict, chasten, judge, rebuke, reprove	3198

(Note: 'J' did not anciently exist, but evolved from Y)

MAYAN:

"Near the place of disgrace the Quiches maintained a collection of beehives (AKAJ). Transgressors were sent there naked to pay their debts." *IBID* p. 198.

Hebrew	Meaning	Strong's Exhaustive Concordance #
AKAÇ (AW-KAS')	tie with fettters, stocks	5913-14

Here we need not assume that (AKAJ) actually meant beehives, but rather, the retention device itself: namely the stocks. How else could one expect a naked person to remain in close proximity to a beehive? He must be fettered, or he will leave, hence (AKAJ).

MAYAN:

"The giant fortified tower (ATALAYA)." *IBID* p. 200.

Hebrew	Meaning	Strong's Exhaustive Concordance *
ATHALY (Athalee)	constrained, compress, restricted	6270
YAH (Yahweh)	short form of YAHWEH	3050
AThALY-YAH (Hebrew)		
ATAL A-YA (Mayan)		

"ATALAYA" may be a reference to the great tower of Babel which was viewed as an attack on YAH (Yahweh) and his constraints or restrictions — in other words, the Ten Commandments.*

**The Two Babylons*, Hislop Alexander p. 50-55.

MAYAN:

"ALABITZ (those of bad birth),, *IBID Quiche Mayas* p. 151.

Hebrew	Meaning	Strong's Exhaustive Concordance *
EL	mighty one ("diety")	410
LEB	mind, wisdom, understanding	3820
BATsA	cut off, wounded	1214
AL-LAB-BITZ (Mayan)		
EL-LEB-BATsA (Hebrew)		

Translation: (one) whose mind (wisdom) has been cut off (or wounded [at birth]) (by) the mighty one ("diety").

Or: those of bad birth.

"*Malcriados*" in Spanish carries a similar meaning; created bad (not badly). In English we might say, "born bad." In essence one whose birth marked the beginning of a life of crime or violence, lacking the virtue of wisdom, was an ill-begotten, "*Alabitz*."

Hebrew	Meaning	Strong's Exhaustive Concordance #
MAK	melting	4716
AYN	Spring, fountain	5869
AZA	Hot, heat	228

MAK-AYIN-AZA (Hebrew)

MIK- IN-AJA (Mayan)

Translation: Melting, hot spring

The Quechean Maya history is an amazing one which Mayologists cannot blot out by dogma.** Many words and phrases are pure Shemetic, the stories they tell are precisely the Biblical ones of the Exodus period (and others i.e. flood and creation) armed with this information for instance, the famous Mayan king — (Thirteen Rabbit) becomes:

SHALOSH-ASHER-ARNEBETH or
SHALOSH-ARNEBETH or
ARNEBETH-SHALOSH ASHER OR

BALAM ARNEBETH-SHALOSH...
or a variation.

Hebrew	Meaning	Strong's Exhaustive Concordance #
SLWS	13 or 3	7969
ASR	10	6240
ARNBTH	Hare (Rabbit)	768

The Aztec King 8-Deer-Ocelot-Claw would be rendered one of several ways:

SheMiYNiY-YAcHMuWR-PaRCaH-LeBAWTh

SheMiYNiY-PaRCaH-LeBAWTh YAcHMuWR

PaRCaH-YAcHMuWR-/SheMiYNiY or a variation.

Hebrew	Meaning	Strong's Exhaustive Concordance #
SheMiYNiY	Eight	8066
YacHMuWR	Deer	3180
LeBAWTh	Ocelot	3833
PaRCaH	Claw	6541

In this manner Champollion deciphered the Egyptian hieroglyphs, using royal names otherwise known. Perhaps someone will one day use this key to open the door to the Mayan glyphs.

APPENDIX III

Shemetic alphabet lists from various published sources (reference).

	Iberian		American			
	Portugal, Spain	Punic	Adena 1 2 3	Apucxet 1 2 3	OKla homa	Para guay
'(a)	Δ DV	⌘ 9	Δ 4	Δ	e	0
b	9	h	<	+		U
e, j	< V U >	Δ	+	X		+
d	+ V D		XX	X		U
d	X		Y	Y		U
h	F 7 IIII II	II	Y	Y		U
w, u	Y H A V	H	Y	Y		U
z	N	H	Z	Z		U
h	N H V	H	U	U		U
t	Δ	U	I	I		U
y, i	I W	W	>	>		U
k, k	K K	K	7	7		U
i	7 A	L	7	7		U
m	W Y L	W	7	7		U
n	V V	7	7	7		U
s, z	W	7	7	7		U
'(i)	W	7	7	7		U
p	W	7	7	7		U
t	W	7	7	7		U
s	W	7	7	7		U
q	W	7	7	7		U
r	W	7	7	7		U
s	W	7	7	7		U
t	W	7	7	7		U

*Système phonétique
antiquaire*

9/15/74

FIG. 1. Legend to the Palaeographic Chart.

- Line 1. The Script of the Gezer Calendar, late tenth century B. C. (*KAI* 182).
 Line 2. Phoenician Scripts of the beginning of the ninth century B. C. Those marked H are from the Archaic Inscription from Cyprus published by Honeyman (*KAI* 30); the unmarked, from the Nora Inscription. *CIS* I. 144 (*KAI* 46).
 Line 3. The Aramaic Script of the Bir-Hadad Inscription, ca. 850 B. C. (*KAI* 201).
 Line 4. The Script of the Moabite Inscription of Mesha', ca. 940 B. C. (*KAI* 181).
 Lines 5 and 6. The Aramaic Script of the Annān Citadel Inscription, ca. 875-825 B. C.
 Line 7. The Kilamuwa Inscription from Zincirli, a Phoenician Inscription in Aramaic script, ca. 825 B. C. (*KAI* 24).
 Line 8. The Aramaic Script of the Hazael Inscription, ca. 842-806 B. C. (*KAI* 232).
 Line 9. The Aramaic Script of the Zakir Stèle, ca. 800 B. C. (*KAI* 202).

Hebrew name of letter	Greek name	Moabite	Greek	Aramaean (Zeu. 11)	N. Syria	Cyprus	Sardinia	Cretan	Theraean	Ionic	Attic	Corinthian	Chalcidian
aleph (alif)	alpha	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
beth (bēt)	bēta	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
gimel (gaml, giml)	gamma	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
daleth (delt)	delta	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
hē	ei	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
wāw	vau (digamma)	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
zayin	zēta	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
hēth (hēt)	(h)ēta	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
ṭeth (ṭet)	thēta	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
yōd	iōta	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
kaph	kappa	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
lāmed (lamd)	lambda	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
mēm	mu	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
nūn	nu	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
sāmek (samk)	xei	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
ʾayin	ou	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
pē	pei	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
ṣāde	(see no. 7)	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
kōph	koppa	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
rēsh	rhō	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
shin, sin	sigma, san	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
taw	tau	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
	u	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
	phēd	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
	khei	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
	psei	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ
	ō	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ	Ⲁ

IBERIAN

	COINS				OTHER INSCRIPTIONS						
	Rossilion and Catalonia	Sagunto and Ilerda	Oscas	Ulliberia with Bilbilis	Ambrus	Rest of Catalonia	Lucania	From Lucania to Julia	Liria	Iberian Aragon	Colubria
a	DPDP	DPDP	DP	DPDP	PPAR	PPV	PPR	PPD	PPD	PP	PPD
e	EE	EE	F	EE	EE	EE	EE	EE	EE	EE	EE
i	II	II	II	II	II	II	II	II	II	II	II
o	HH	HH	H	HH	HH	HH	HH	HH	HH	H	HH
u	↑	↑		↑	↑	↑	↑	↑	↑	↑	↑
l	↑	↑	↑	↑	↑	↑	↑	↑	↑	↑	↑
m		Y		Y					Y		Y
n	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y
r	Q	Q	Q	Q	Q	Q	Q	Q	Q	Q	Q
r	Q	Q		Q	Q	Q	Q	Q	Q	Q	Q
s		{	{	{			{		{		{
s	Y	{	Y	Y	Y	Y	Y	Y	Y	Y	Y
s	M	M	M	M	M	M	M	M	M	M	M
da	I	I		I	I	I	I	I	I	I	I
da	Q	Q	Q	Q	Q	Q	Q	Q	Q	Q	Q
di	Y	Y		Y	Y	Y	Y	Y	Y	Y	Y
do	X		X	X	X	X	X	X	X	X	X
du				Q							Q
Ca	Q	Q	Q	Q	Q	Q	Q	Q	Q	Q	Q
Ca	Q	Q		Q	Q	Q	Q	Q	Q	Q	Q
ci	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y	Y
Co	X	X		X	X	X	X	X	X	X	X
Cu	Q	Q		Q	Q	Q	Q	Q	Q	Q	Q
do	X	X		X	X	X	X	X	X	X	X
de	Q			Q	Q	Q	Q	Q	Q	Q	Q
di	Y	Y		Y	Y	Y	Y	Y	Y	Y	Y
do	W			W	W	W	W	W	W	W	W
du	Q	Q		Q	Q	Q	Q	Q	Q	Q	Q
W		Y		Y	Y	Y	Y	Y	Y	Y	Y

Fig. 28. Signs of the Levantine Iberian alphabet (according to Tovar)

THREE NEW WORLD HEBREW ALPHABETS

MODERN
HEBREW

MONUMENTAL
HEBREW

PALEO
HEBREW

LOS LUNAS
NEW MEXICO

ROMAN

OHIO

OHIO

MICHIGAN

TENNESSEE

A'	א	א	א	א	א	א
B	ב	ב	ב	ב	ב	ב
G	ג	ג	ג	ג	ג	ג
D	ד	ד	ד	ד	ד	ד
H	ה	ה	ה	ה	ה	ה
W	ו	ו	ו	ו	ו	ו
Z	ז	ז	ז	ז	ז	ז
kH	ח	ח	ח	ח	ח	ח
T	ט	ט	ט	ט	ט	ט
Y	י	י	י	י	י	י
K	כ	כ	כ	כ	כ	כ
L	ל	ל	ל	ל	ל	ל
M	מ	מ	מ	מ	מ	מ (dagesh forte) מ
N	נ	נ	נ	נ	נ	נ
Ç	ס	ס	ס	ס	ס	ס
O'	ע	ע	ע	ע	ע	ע
P	פ	פ	פ	פ	פ	פ
Ts	צ	צ	צ	צ	צ	צ
Q	ק	ק	ק	ק	ק	ק
R	ר	ר	ר	ר	ר	ר
S	ש	ש	ש	ש	ש	ש
Th	ת	ת	ת	ת	ת	ת

APPENDIX IV

Old World Technology in the New World

The new world technology of making obsidian tools, scrapers and arrow-head points is well known, as is attested to by the many collections in museums here on this American continent. See examples published in *Southwest Archaeology*, 1941.

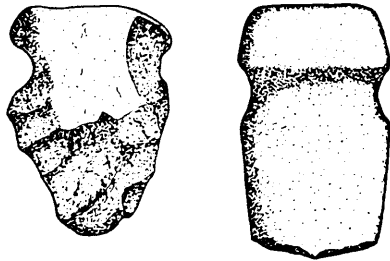


FIG. 73. All Mogollon stone axes are full grooved. The specimen on the left was found at the Harris site; that on the right, at the Starkweather ruin. The latter has been broken and blunted through pounding.

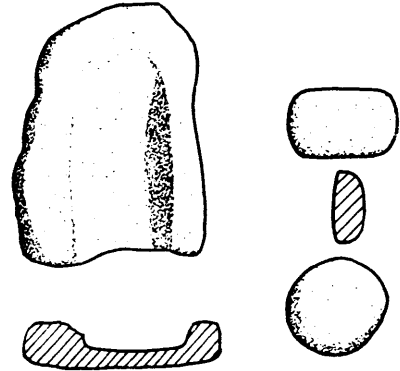


FIG. 72. Metate and mano types. Early metates are flat rocks with an oval depression in the center where grinding was done. Later types are troughed with only one end open as above. Early manos are circular as in the lower figure. Later forms are parallel sided and with rounded ends. Both are nearly flat on the under side.

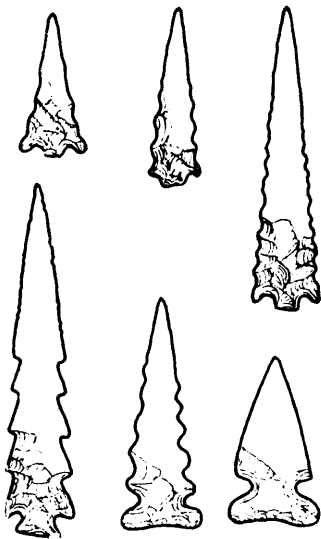


FIG. 48. Colonial points, such as the above, are long, slender, and exceptionally well made, with careful secondary chipping which produced marked and even serrations along the edges.



FIG. 118. Arrow points at this time were typically triangular. The two end forms are from the Flagstaff area: that at the left is probably Patayan. The two central forms are from the east. Notches are either lateral or from the corner.

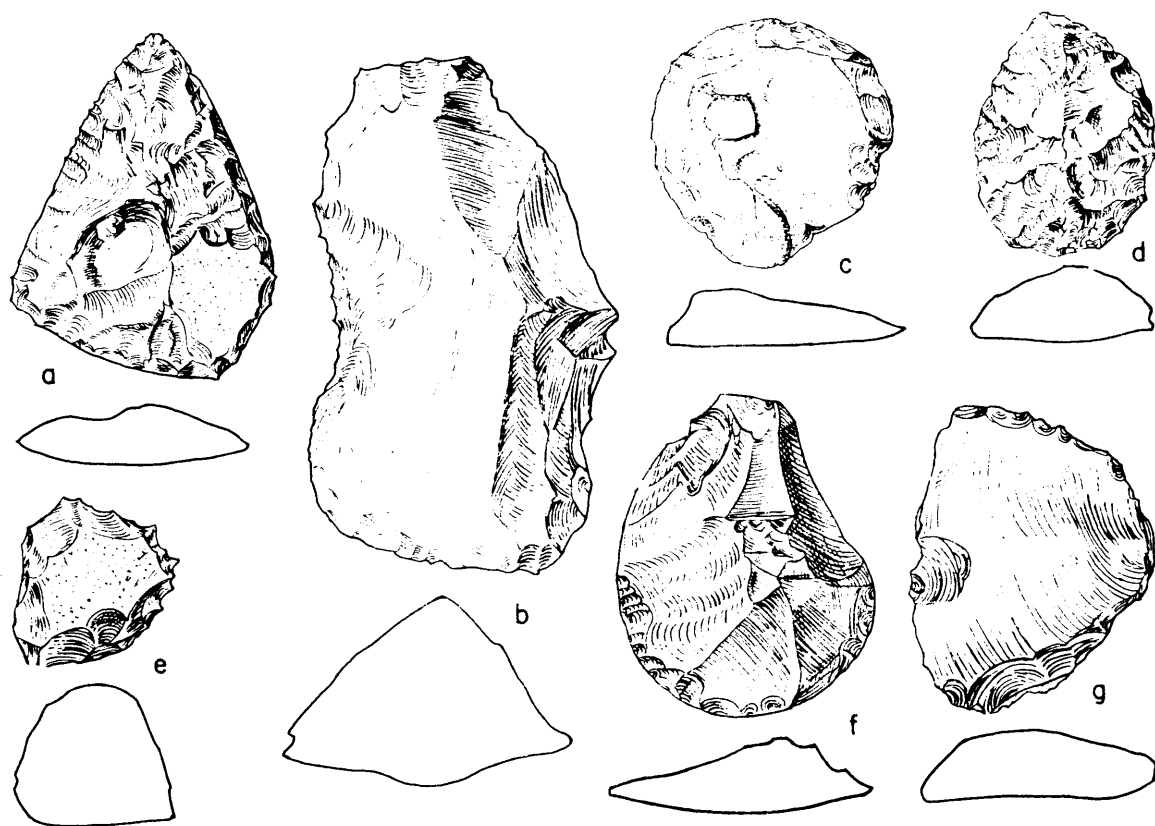


FIG. 157. Scrapers of flint or chert, all transverse sections: *a*. Bifacial, Fine; *b*. Bifacial, Rough; *c*-*g*. Unifacial. Length of *a* 8.2 cm.

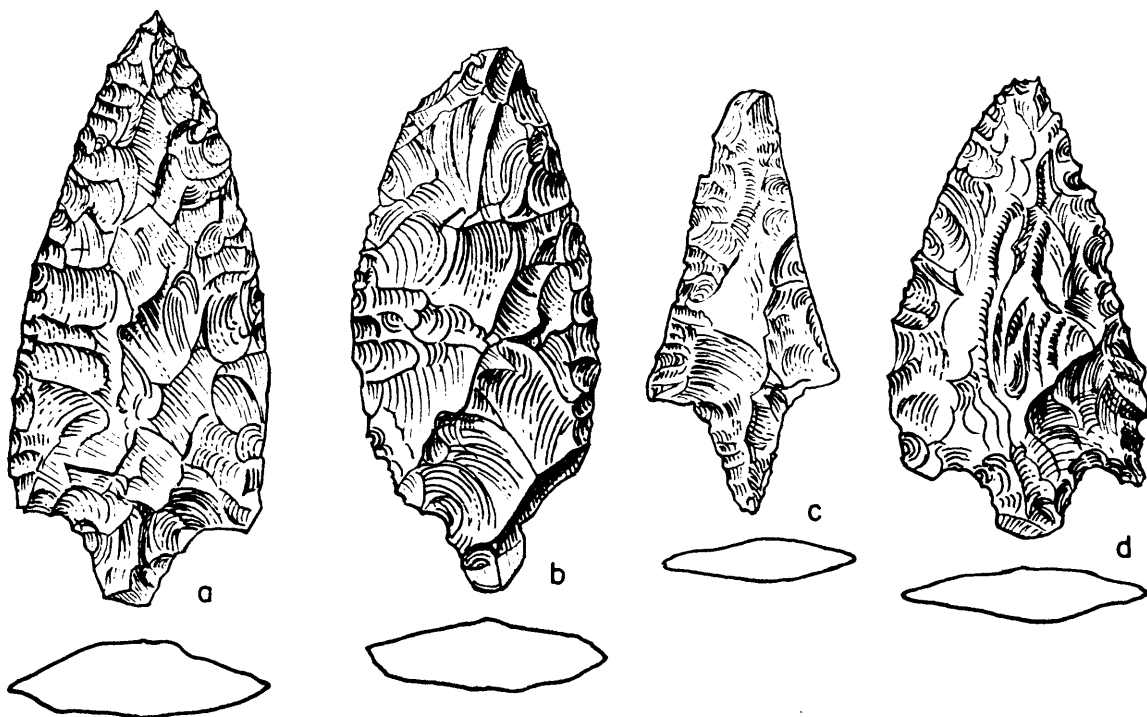


FIG. 148. Projectile Points of flint or chert, transverse sections through blade, all Narrow Tapered Stem, Long Blade type: *a*-*c*. Plain variety; *d*. Slight-Barbed variety. Length of *a* 9.2 cm.

What is less well known is that this high technology (they are sharper than razors), did not originate in the Americas. From the pages of Israel Exploration Journal, 1980-81, p. 67 one may see "Indian arrowheads" from Gilgal, where Joshua asked the sun to remain in the heavens, (for more daylight to fight) Palestine. Obviously, someone brought the technology to the Americas. Thus, another connection between the old and new worlds.

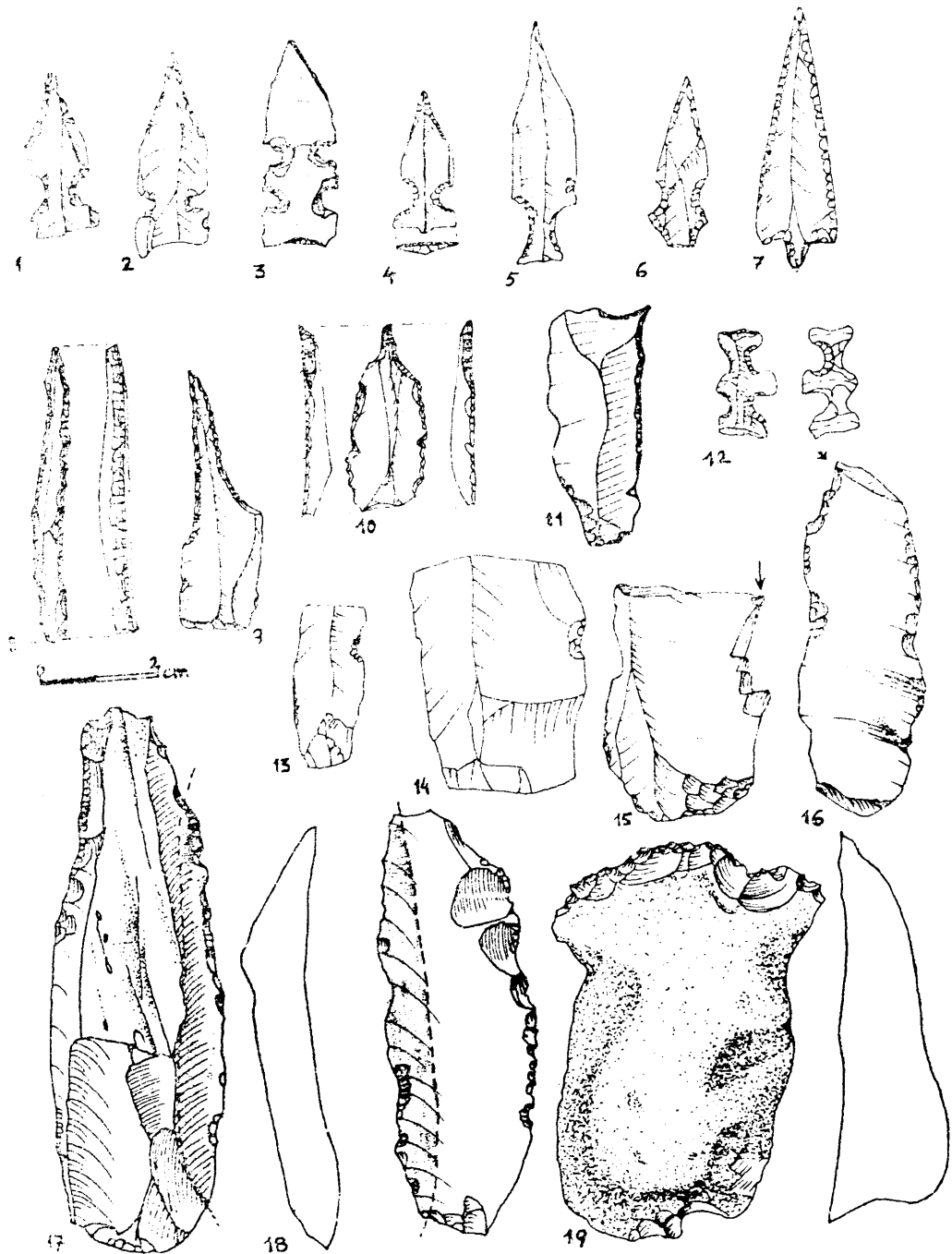


Fig. 3. Flint tools from Gilgal III.

(Middle East)

APPENDIX V

SUMMARY/CONCLUSION

Our search into the past, which culminated in this book, will continue. Based on what has been presented herein, however, the conclusions that may be drawn would depend on one's perspective. One person, for example, might see a small portion of the world's history emerge from the murky past and leave it at that. Another might grasp the meaning of the parable of the inscription and apply the lesson to other endeavors. If our research and exposition have stimulated the reader to pursue the subject further, we shall be gratified.

We would like to point out, however, that the position this evidence has compelled us to take is quite different from that taught in the universities of the world. While some of the material in this book has been known for thousands of years, the academic establishment has generally chosen to dismiss it with the label of "diffusionism." For ancient people, with a highly developed naval technology, to have come by water from the east is quite contrary to their pet theories of ancient man scrambling across a nonexistent "Asian land bridge."

Then to discover that a major, influential group of these unwanted, upstart interlopers were actually Hebrews, *even Jews*, will of course be unacceptable to some minds. Others will take it at face value, incorporate it into the larger picture and be able to grow with the information.

The word "diffusionism" is actually quite descriptive, but when the linguistic evidence is forcefully introduced for the first time, the connections become clear. The languages of the Tolteca, Maya and Aztecs were either completely, or largely based on, Shemetic. This is the nettlesome aspect to the opponents of "Diffusionism," but it is the cornerstone of our discoveries. Their concept is based on strict adherence to the "Theory of Evolution," which is the underlying basis of all academic teachings in history, science and geology.

Our evidence clearly refutes this, and the individual should seek out the truth.

The facts presented here obviously require opposite conclusions from prevailing academic dogma. The question, we feel, is not whether these ancient people were intelligent enough to build the vessels and to understand the principles of astronomy which allowed them to circumnavigate the globe three or four thousand years ago.*

*Book III, *Gaelic Wars, Julius Ceasar, and America B.C.*

The question *is*; are we going to be smart enough to figure out who they were and where they came from? The challenge is upon us since we are so vastly superior to our antecedents—or so the evolutionist would have us believe. The pathetic fallacy that they were simple savages, needing spacemen from the stars to show them how to build ships, pyramids and civilizations, will not even be considered here as a third alternative.

Mankind today has a collective intelligence and technology that is staggering, but individually, man is inferior to his ancestors in many ways. Place an electronic engineer or micro biologist in a “paleolithic” environment such as one might find after a global thermonuclear war, and how long would he survive? Could he make fire? Make weapons? Find water? Hunt successfully? Or manfully fight off the barbarians? He may have to.

We all use metals in our everyday life, but how many of us know enough about metallurgy to locate, excavate, refine and manufacture anything of aluminum, iron, bronze—or even work in “lowly” stone for that matter? The men of the “stone age” had an elaborate technology about which we as modern, “informed,” civilized people know almost nothing, but their monuments will no doubt outlast ours.

We all use automobiles, radios, television and assorted machines and mechanical contrivances of various complexities and functions: but how many individuals today build these objects? How many know even their basic fundamentals, let alone have the ability to construct them or their component parts? Most can't even fix them.

Chimpanzees have been taught to push buttons for food, and they also have been taught simple sign language. Monkeys have even been sent into space, riding in machines built for this purpose. How is this vastly different from the average person opening the refrigerator, watching television or maneuvering an automobile down the street? Accident statistics show that a large percentage of the population do not even do this simple act of concentration and manual dexterity very well.

How then does modern humanity arrogantly claim to be greater than its ancestors (which it does) when man—the greatest percentage of mankind that is—is only able to use telephones, computers or toasters by manipulating the controls of these machines that others have built for him?

Ancient man was subject to his foibles as we are ours. His religions were as strange and manmade as our society's religions. All of our major religions can be directly traced to his. Judeo-Christianity's Baal worship is an example (Lord means Baal). It is carried on in total ignorance, at least by the followers. The *illuminati*, the priests *know*, but they are not telling, so we are not much wiser than our ancient counterparts.

Accept him as he was, superstitious, vain and arrogant, but intelligent. He travelled the ancient world and carried his technology with him; in his ships. He was not a product of “evolution”, no, if anything has changed between us individually, we have *de*-evolved. We are lesser men than he was.

APPENDIX VI

GEOLOGY REPORT

George Moorehouse, a geologist from Colorado, has examined the inscriptions. He believes the lower inscription (Ten Commandments) to be approximately two thousand years old, i.e. ($\pm 50 \text{ years} \times 40$) based on a comparison with an inscription dated 1930 by "Hobie & Eva."

He feels that the upper Hebrew inscription was done in 1930 by these moderns, based on the proximity of these two inscriptions, the similar patination and similar carving instrument.

Since a date of 1930 was established (fair assumption) based on the proximity of the date 1930 to Hobie & Eva's inscription, comparing the "blue" sections of Hobie & Eva with freshly broken basalt and then with the two (upper and lower) inscriptions. He thus established the $50 \text{ year} \times 40$ (factor) age for the lower inscription and in doing so sacrifices the upper inscription to verify the lower. (See *Epigraphic Society Occasional Publications*, Vol. 13, 1985.)

Mr. Moorehouse stated to me, however, "It is possible to make an old inscription look new, but it is not possible to make a new inscription look old." This being the case, and considering that the lower inscription has never seen sunlight, was covered with sand when discovered, and has been "cleaned up" by the boy scouts of the area each year for some time past, we are forced to conclude that a geological report on patination seems invalid.

It is speculation to attribute the two inscriptions (Hebrew vs. Hobie & Eva) to the same individual based on a similar carving instrument. It is obvious that a similar instrument *was* needed. This argument is like claiming that the Declaration of Independence and Das Kapital were by the same author, since they both were written with the same kind of instrument.

Both individuals, although separated by more than 2,000 years, wrote on the same rock, using the same type of instrument, as is required by the physical parameters: man's hand: writing on rock: for permanence.

Both elements of this geological, Epigraphical test are subject to error and belief in this speculation is not based on sound facts.

On the other hand, why would this inscription *not* be included with the artifacts of the camp? As we have shown, the most parsimonious conclusion (Occam's razor) is that the Hebrew worshippers of YHWH who *were* there made the inscription.

Since we have shown four distinct Hebrew cultural aspects of this camp which are design, Shemetic zodiac, Hebrew writing and the worship of Yahweh, it is speculative and unlogical to disassociate them.

George Moorehouse's conclusion — which should be read in detail — is not tenable as far as the upper inscription is concerned. His comparison of Hobie & Eva (1930) vs. (50 yrs. x 40) seems plausible, however, and in fact squares with the dated eclipse, (Sept. 15, 107 B.C.E.) found on the mountain.

Although his scenario *is* remotely possible, it is not logical.

Logic supports including the religious inscription, "Yahweh is our mighty one," with the other Hebrew artifacts on the mountain.

There is no infallible geological test to confirm this or any other reasonable point of view. Geology is not the proper arena to prove or disprove the age of the camp or its artifacts.



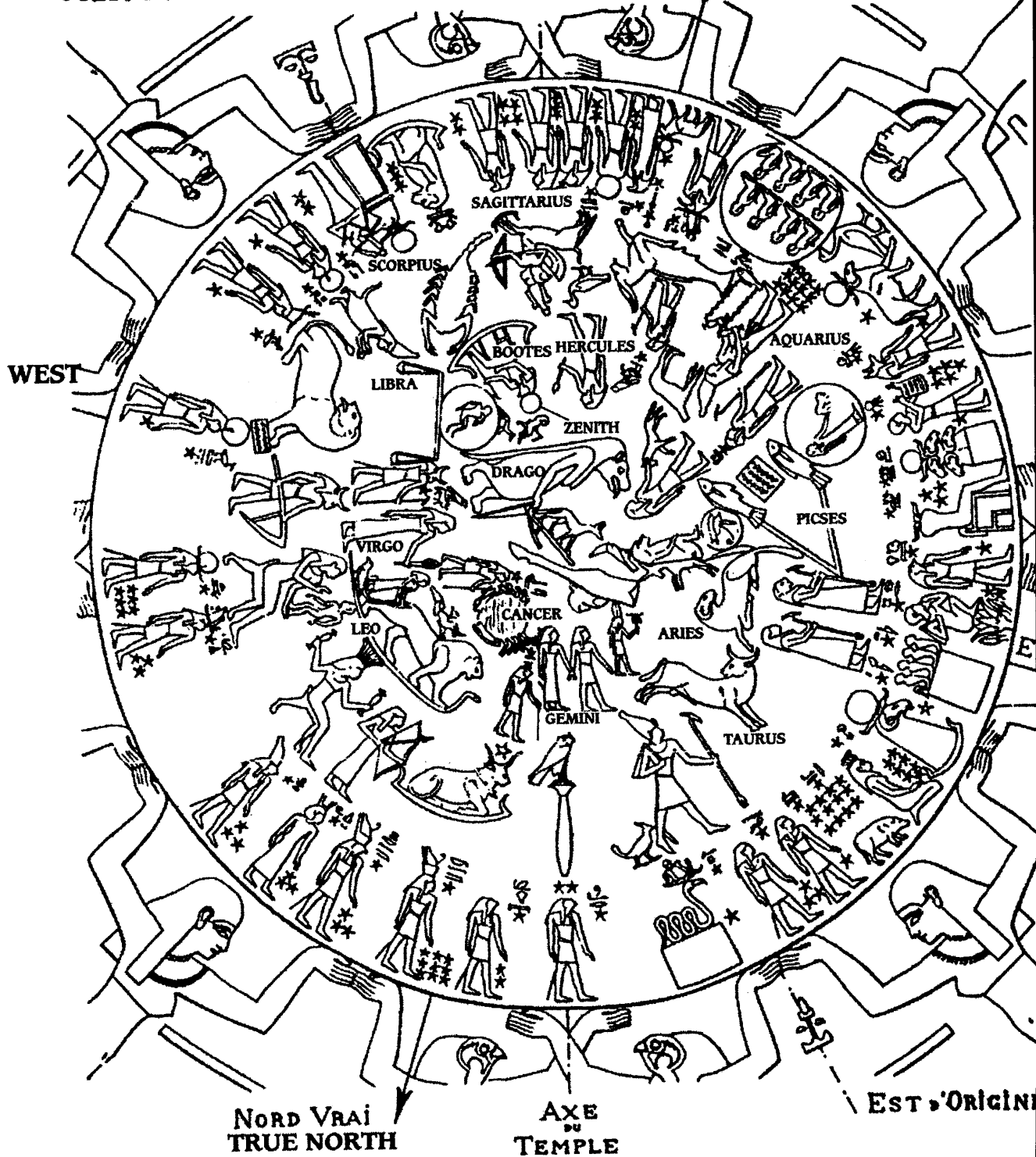
This example is shown to illustrate the problem of misinterpretation. The inscription shown was found on a doorway leading to ancient caverns in Palestine. It has been translated erroneously to read "TOBIAH". Aside from the problem that the inscription contains neither a T, nor a B, that it starts with an ayin (guttural A), that the third letter is a -MM- (dagesh forte), and in no way represents a B, it simply states a warning. A short perusal of Hebrew alphabet lists will verify this contention.

The inscription is a paleo-Hebrew warning to: PAY HEED, DANGEROUS (HARMFUL) DOORSTEP (ENTRANCE).

Hebrew	Meaning	Strong's Exhaustive Concordance #
ANH	Pay Heed	6030
AMMH	Door-Base (Entrance)	520
YGH	Cause Grief (Dangerous)	3013

Translation: AN-MM-YG (H is quiescent) WATCH YOUR STEP!

The main problem translators have had in the past is not having recognized the letter **ח** or **ך** as a double M. Knowing the correct value for this letter should shed light on other mistranslated inscriptions. This inscription clearly demonstrates a use of the double M, in a Hebrew inscription other than those at Hidden Mountain.



The ancient Egyptian ceiling from the temple at Dendra, Egypt clearly demonstrates to those who have been unaware of the deep antiquity of these constellation designs, that they are not something modern in concept. Many of the familiar constellations may be seen in this Egyptian design. The names have been introduced for clarity. It had been assumed by this author that this common information was well-known by nearly everyone, however, this is not the case and evidence must be provided. This addition to this work should settle this discussion. The ancient knowledge was clearly present in the required time period for middle eastern travellers to carry it to the New World 2,000 years ago. This technology is not culturally attached to the so-called "Native Americans," therefore the solar-eclipse panel proves ancient middle eastern peoples visited this location in September of 107 B.C.

HIDDEN MOUNTAIN SITE IN AN ANCIENT AMERICAN, HEBREW-SHEMITIC CONTEXT.

After nearly twenty five years of continuing investigation, from before the first publication of this book until this present fourth edition in 2005, a general over-all contextual setting seems to be solidifying on the question of who first populated North America after the flood. The answer we find is in direct opposition to the accepted ideas and theories of American academia. Many, and diverse peoples did.

Those academics, in apparent authority over men's minds, have been taught and retaught in their universities, ever since the days of Major John Wesley Powell, Civil War hero and later head of the Smithsonian Institute's Bureau of Ethnology, "that there have been absolutely no Pre-Columbian cultural contacts or connections between the Old World and the New World." This was Powell's *mantra* and he was such an effective dictator that his illconceived ideas have continued to influence (plague) generations of North American anthropologists and archaeologists, who have been spoon-fed this *hierophantic flummery* from early school days to doctorate levels and beyond. For a professionally trained academic to propose such contact "heresy," is anathema, and cause for career melt-down. Hence, we hear little or nothing of the many non-conforming artifacts that have been found, even by such notable institutions as the Smithsonian (as in the case of the Bat Creek Stone).

Fortunately, all evidence is not controlled by them. Much good evidence has been located in spite of them. Hidden Mountain is a prime example of this, but without supporting and corroborating evidence, this ancient Hebrew encampment , and its inscriptions, would, seemingly standalone with no context whatever. We have demonstrated a setting in which Hidden Mountain is the norm, not the exception.

The purpose of these next few pages is to recapitulate, some of that support-



Small, 10" high petroglyph from Hidden Mountain viewed in correct orientation to the eclipse event demonstrates the religious nature of the camp, because the bearded man (not typical of native Americans), has his arms raised in Shemitic prayer stance and his right hand is seen pointing to the eclipse which was in the low southwest sky. View straight-on, is to the west.

For artifact location: see map in front of this book on the page following the Title page.

Bat Creek Tennessee in 1865 in which was found the artifact in question, entwined in a long-rotted root system of a large tree that hadn't stood in living memory. It states: "Surely- For Judah." Can this outstanding artifact still stand in question?

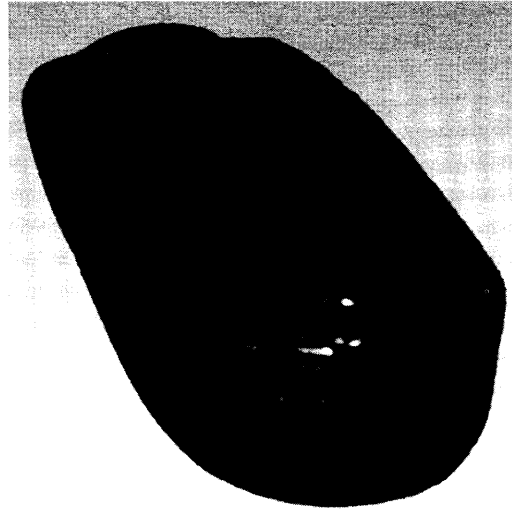
Among other Hebrew artifacts found in North America there is a singular and beautiful one uncovered in Ohio, some 20 miles east of Columbus and just south of Newark, Ohio in 1860 after the demolition of an old landmark "the Great Stone Stack" as it was known locally. The 45 foot high rock, burial, cairn was 500 feet around the base. This ancient structure was disassembled to create a dam for the man-made, Buckeye Lake nearby. A local surveyor named Wyrick, went out on a Sunday to examine the remains with his son and several friends. What they found was the singular most amazing pre-Columbian artifact ever discovered in America. It was extremely "pre-Columbian," datable to the 1st-century by its inscription.



This artifact has also been touched upon in this book, but much more is now known about it. Here we see a photograph of it on the left and center, which is purposely in soft focus for comparison to the large, wind eroded structure in Turkey.

What is most interesting about this north American-found Hebrew artifact, is not so much that it has a perfectly readable inscription of the Ten Commandments in square Hebrew (known as "monumental Hebrew" - as used on grave monuments in Israel about the 1st century AD), but rather, that it strongly resembles the Ark of Noah, shown on the right. This 1959 NATO high altitude aerial mapping shot revealed the 538 foot remains of Noah's Ark on a mountain in the old Urartu region of what is now eastern Turkey, 17 miles south of Mt. Ararat. The odds of this comparison being accidental are astronomical. especially when seen from the underside.

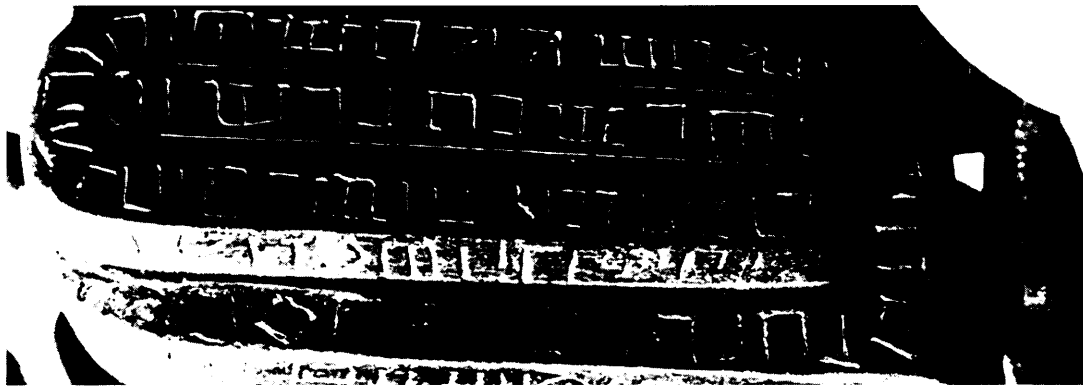
See: <http://www.noahsark-naxuan.com> a web site for ark of Noah discovery details.



The underside reveals a striking design similarity to a grave near the ark in Turkey that has an inscription " the 'nave' (*Ship*) of God." It was clearly a prevalent idea of how the ark was constructed underneath, although incorrect, it shows a consistent, regional design theme, and explains the odd design of the Ohio Decalogue. This design is unexplainable in any other context. The Ohio Decalogue was created in eastern Anatolia with reference to Noah's Ark, and carried nearly 2000 years ago to America to be used by a religious leader in a community, in what is now Ohio, as a Jewish arm phylactery, as reported in *Ancient American* magazine. DA Deal, & Dr. J Trimm, *Ohio Decalog is Ancient Arm Phylactery*, Issue 13 (1996) pp. 25 - 27

This is significant. It basically means that the Ohio community in which it was found, had logically been a Hebrew speaking one. One might make such an assumption since a highly respected leader of that community, who had been buried under a massive stone cairn, had a Jewish arm phylactery buried with him, which showed many years of usage, because of one facet, whereon the fingers of the user's left hand had rested during his life time, were worn with use. It may have even been used for several generations, handed-down from father-to-son. We may soon find out, because a second stone burial cairn, of the same community has recently been located. A serious archaeological excavation is being proposed at this time.

Why do American archaeologists seem united in a vast struggle to keep information such as this from the public? We can pinpoint the beginnings of this academic bias, against any and all pre-Columbian, old world artifacts. It was none other than John Wesley Powell, coupled with a growing academic desire to disprove what was then seen as a biblical "monogenesis" theory of man's creation. In other words: It was driven by a developing, racist, evolutionary school of thought. Major Powell's subordinate in the Bureau of Ethnology a Mr. Henshaw, drew great criticism from archaeologists around the country at that time for his critical article in *the Second Annual Report of the Department of Ethnology*, 1884. He had sullied and besmirched the character, scientific validity, and work of the Davenport, Ohio Academy and their "elephant pipe finds." He had, in an extremely cavalier manner,



OHIO DECALOGUE DISCOVERED 1860 NEAR JACKSTOWN OHIO UNDER A REMOVED TUMULUS OF STONE

מצה

אננו והנה גנהוס נה ^{ADDED} אשר הואגתוס חגרא
 OF LAND HAS BROUGHT YOU | OUT THAT * NOT YOUR MIGHTY ONE YAHWEH I AM

מארה: מכות דכרום ^{SCRIBAL ERROR} וסנ ^{AND ANY} והוהנס גנהוס
 MIGHTY ONES THEE HAVE DO NOT OF BONDAGE FROM HOUSE MTSRYM (EGYPT)

אחריו דנסו נה תסשהנס סנס
 GRAVEN IMAGES YOU SHALL MAKE NOT • MY FACE BEFORE OTHERS

WORN IMAGE

§ = DOCUMENT LINE BREAK

השתחוה נה חסברה * DO NOT
 THOU SERVE THEM AND NOT TO THEM ? PRO STRATE THYSELF MISSING

נה תשג את שח והנה גנהוס נשוג
 • TO VANITY YOUR MIGHTY ONE YAHWEH'S NAME THOU TAKE DO NOT

SCRIBAL ERROR

□ = FINAL
 □ ≠ □

עכור את ומה חשבת נ רשו
 TO SANCTIFY IT THE SABBATH DAY THOU REMEMBER

SCRIBAL ERROR

ז = א
 ע = ד

ששת ומו וסשוה כנסנהסח
 • ALL THY WORK SHALL THOU DO DAYS SIX

סכר אבס וגת אחס נה תר
 • THOU MURDER DO NOT • MOTHER AND THY THY FATHER HONOR

נה רנהס נה תדנב נה תסנה כרס
 AGAINST THY THOU WITNESS NOT • THOU STEAL DO NOT THOU ADULTRE DO NOT

SCRIBAL ERROR

ך = ך
 כ = ך

דס שפר נה תחס חס
 THOU COVET DO NOT • FALSE A WITNESS

SCRIBAL ERRORS

MISSING STROKES
 OR FINEST ARE
 CO-SIGNED
 MINOR ERRORS
 CONNECTING
 ARE SHOWN
 BELOW IN
 GREY
 ERROR

כת דס נה תחחח גשת דס
 THY NEIGHBOR THOU COVET DO NOT THY NEIGHBOR HOUSE (OF)

לסכרו וגחתו ושו: ושו
 OR HIS OX OR HIS OR HIS FEMALE SLAVE OR HIS MALE SLAVE

לחחרו וסנ אשר נרסס.
 • IS OF THY NEIGHBOR THAT OR ANYTHING OR HIS ASS

dispensed with the whole idea of "elephant pipes." By reading the impassioned response (below), to his character and professional assassination in an 1885 work by Mr. Putman of the *Davenport Academy of Science*, we can understand how such an unwarranted and contemptuous attack on the veracity of honest men of science by this Powell underling, sycophant and ideologue, such as was Mr. Henshaw, could have long lasting deleterious effects. This is particularly true when the falsehood is presented in an official government volume. Quoting Mr. Putman's response:

"The mischief is now done, the destructive work commenced by Major Powell seems complete. The unsupported accusation is caught up with avidity, passed from writer to writer, from paper to paper, from book to book, gathering volume in its passage, until at length, having obtained portentous proportions, the fiction may pass into history as fact. The fiction is thus fairly launched on its own journey around the world and down the years. It has been said though in somewhat homely phrase that, 'A lie will travel from Maine to Georgia, while the truth is stopping to put on his boots.' And though these should prove to be the 'Seven league Boots' of nursery tale, it is doubtful whether the falsehood can ever be overtaken and wholly overcome. The history of archaeology itself is replete with similar wrong-doings. "

The false, but rigidly engraved-in-flinty-stone, 19th century, Victorian philosophical, uniformitarian doctrines held as fundamental paradigm by Powell and other academicians of this country, then and now, has led single-handedly to the schism that exists between the racist academic isolationists and reasonable, logical diffusionists.

The evolutionary Isolationist, academics such as Dennis Teadlock (linguist) of SUNY will tell the indigenous people (*if there truly be such a thing*) that the "bad guys" in this scenario are the diffusionists who seem to be saying,

"Your people aren't intelligent enough to invent all of these cultural traits and technologies, however my people from across the sea, (the politically incorrect, bad Eurocentrics), were the ones to invent it all. " Personal communication

What Teadlock and his academic brethren fail to tell these "*original Americans*" is this: If their forefathers were part of early migrations to the Americas, then they must have come from those lands wherein those very technologies were invented. The irony is, that they fail to complete the story, with the additional fact that the "*original Americans*" also possessed maritime expertise to be able to get here in the first place.

By logical reasoning, the diffusionists are actually saying that the native American forefathers were intelligent and in possession of regular technology having found their origins in the very cradle of civilization, but they also possessed the advanced technology, skills and bravery to travel the world in ships. This is the exact opposite of what the racist evolutionist academics are proposing for the early *Native Americans*.

The underlying theoretics that make their philosophy so rigid are those of uniformitarianism and its religious cohort, the evolution theory. To these true-believers, the "Asiatic" American Indians must have come across the mythological and theoretical, Asian land-bridge in ancient times. Of course no world-wide flood is possible in their scenario, even though the very same native Americans include the flood story in

their histories, and "Orientals are the product of separate evolution as are blacks" (*their theory not mine*). Thus, one can actually see a Eurocentric racism in the original uniformitarian premise of small-minded academic pre-Darwinists as Powell was.

This is true "cultural Darwinism." This is not to say that some wandering hunters could not have come across the Bering straits in winter. It can be done with little difficulty, even today. Early European, post-conquest era writers suggested that the *indigenes* arrived here in that manner. William Prescott discusses this problem in his works, but the idea seemed incredible to him, not so much for the men, but for the animals that would have needed to migrate in a like manner.

"The real difficulty is not, as with the animals, to explain how man could have reached America, but from what quarter he has actually reached it" - *Conquest of Mexico and Peru*, p.691

What has all of this to do with the artifacts from Newark, Ohio that have barely been mentioned here? Much, unfortunately. We will see how all of this early 19th century bias has accumulated down through the years and has reached us here and grabbed hold of some of our hearts and minds in this present time of so much *enlightenment*. If we give over our decisions of what is, and is not, *possible* to the professional antiquarians, we deserve to be led by the nose to our fate. Since we have not learned history's lessons, perhaps we will have to re-live some of its odious aspects after all. Recall the *holy inquisition*? Something like it may reappear.

Going back to Prescott's day, another savant who perhaps influenced Powell, was Hubert Howe Bancroft. In his *Native Races* (1882) he twice mentions the Newark, Ohio Decalog, called by him, a "Newark Holy Stone." Bancroft also mentions some Hebrew parchments found By a Mr. Joseph Merrick of Pittsfield (*no State given* – vol. V. p. 93, but presumably Ohio), in the year 1815 while ploughing. The man was a highly respected individual who sent the scrolls to Cambridge where they were identified as "readable Hebrew" Following that story Bancroft tells of his father having seen the Ohio artifacts some fifteen years prior to his publication, he stated:

"The slab, which I saw myself was shown to the Episcopalian clergyman of Newark, and he pronounced the writing to be the ten Commandments in ancient (sic) Hebrew." -Bancroft, HH. *Native Races* Vol V, pp .94-95

Bancroft had previously revealed his bias wherein he states:

"I have no doubt that the figures did closely resemble ancient (sic) Hebrew in one respect at least - that is, in being equally unfamiliar to the clergyman" (Bancroft, HH. *Native Races* Vol.. IV p. 785). (The inscription is not "ancient Hebrew" as the clergyman suggested.)

H.H. Bancroft was wrong in his, arrogant pontification. The clergyman was correct in the "Hebrew" part of his conclusion. Bancroft's error, ignorance and bias has been demonstrated for once and for all. His arrogance and pomposity was, and is, typical of not only his day, but of the academic attitude of our own day as well. Bancroft knew the artifact was demonstrably ancient, but could not "allow" it to be Hebrew.

The stone's entire translation and analysis may be seen in the article: *Ohio Decalogue, "A Case of Fraudulent Archaeology,"* - *Ancient American* magazine, DA Deal, Issue 2 (11), pp. 10- 19, 1995

The Newark, Ohio area has produced other Hebrew artifacts as well. (i.e., the Newark "plumb-bob "), and there exist many more, such academically unwanted artifacts and inscriptions in America, from Celtic Ogham in Colorado and elsewhere, to Lybian and Egyptian inscriptions along the Rio Grande, even a Michigan Coptic Christian community from the 4th-century that left thousands of slate, clay and copper tablets found in hundreds of locations all over Michigan that has been identified in recent years. This author has studied and written about these strange, Michigan artifacts in various articles over the past 20 years, and a compilation of the various articles, translations and discoveries can be found in the reissue of Henriette Mertz' 1986 book, "*The Mystic Symbol - Mark of the Michigan Moundbuilders*" *Ancient American Magazine*, Colfax, Wisconsin, 2004. ISBN 0-9703985-4-9.

In this diffusionist context of 1st-century Ohio Jewish moundbuilders, and 4th-century Michigan Christian (also moundbuilder) communities, we now find that the Mayans are descendants of a distinct Kanaanite /Phoenician tribe known in the Bible as the "Hivites." In Hebrew their tribal name is "Chiwiyim" and the book "The NEXUS" by Deal D.A.- ISAC Press, Columbus GA deals with this very issue. The book can be downloaded in its entirety at:

[http://www.noahsarknaxuan.com/PR/NexusX%20vol%20XYZ\(backup\)1.pdf](http://www.noahsarknaxuan.com/PR/NexusX%20vol%20XYZ(backup)1.pdf)

Why did 1st -century Jewish exiles end up in America? The answer is: the Roman conquest of Palestine and total destruction of Judeah and Jerusalem in 70 AD. Jews dispersed (*diaspora*), destination: north America in Carthaginian /Phoenician ships that were already plying the Atlantic since King David's time.

Why did a 4th-century Christian -Egyptian Coptic community (dated by a total solar eclipse on July 27th, 352 AD - see Mertz book) exist in Michigan? The answer is succinct and clear: Constantine, and nothing less. It was, after all, the Egyptian Coptic church under its Bishop Arius that rankled the ruler of the Roman empire and its Roman Catholic church in the first place. Constantine held the trial in Nicea (Nike) of Anatolia in 325 AD, and then began his pogroms against all religious heretics, especially those from Egypt, that did not cave-in to his new (old Platonic) "Trinity" concept and Christian Sabbath day change from then onwards.

We also have the bearded, white, Hebrew, Toltecs of Mexico who arrived at their new capitol, *Azcaputzalco*, some time in the 2nd-century, after a disastrous war in *Aztlan* to the north (old moundbuilder country). They continued to build high places (but now they were pyramids of stone instead of earthen ones as they built in Ohio). A *tel* is a *tel* (mound) no matter that it is made of stone or earth. All of this trans-Atlantic cultural and maritime activity occurred in America long-centuries before some of the more famous indian tribes, such as the Diné (Navajo) even thought of coming here in 1233 AD. (Stewart, E. *Diné Indian Migrations*, ISAC press 1993) They all came from somewhere. Lastly, we must not fail to mention the Chinese who arrived in America, the famous, eastern land of the "Fu Sang tree," long before Columbus lived. And, naturally the Vikings fit in between, at 1000 AD, fully 592 years before Christopher Columbus, or was it Cristobal Colon?

YAHWEH, THE UNIFYING MIGHTY ONE

The communities we have been discussing in this addenda, communities that settled here in north America long before Columbus, possessed a single unifying feature. It is clear that they were religious groups, all of them. Some were Jewish, some were Messianic Christian. Some were moving through the country and some were settled agricultural groups. That one feature, common to all, was that they unanimously worshiped Yahweh, the mighty one of the Israelites, the mighty one of Abraham, Isaac and Jacob. Yahweh, the mighty one that led Moses and the Israelites out of Egypt and captivity and through the Red (Suph) Sea, and finally to the land of Kanaan.

It is abundantly clear from study of the Torah, that the Jews originally worshiped Yahweh, and invoked him by name. This sacred name YHWH (יהוה) appears over seven thousand times in the written Hebrew Torah. It has never left the pages, only the lips of the Jews. They refuse to pronounce it any longer because of a religious superstition developed among the Pharisee cult sometime just before the 1st-century AD, about the same time they abandoned the old way of writing (paleo-Hebrew) in which form the name of Yahweh looks like this, **אֵלֹהִים** .

It is also known, though less so because two thousand years of Roman religious dogma and pressure has attempted to erase its use, that the early followers of the "way," now commonly called "Christians," also invoked the sacred name **אֵלֹהִים** (Yahweh), in their daily speech and in their worship of him. Use of this holy name caused the Jewish leaders to reject the early followers of Yahwshua the Messiah (commonly called "Jesus," although this was never his actual name) to pursue them and kill them for the trumped-up charge of "blasphemy," a thing never required by Yahweh's Torah, rather by the Talmudic interpretations of the rabbis. This practice was totally against the Torah which taught to "call upon my name..." "I will save him because he knows my name..." "Yahweh, this is my name forever, and thus I am to be remembered by all generations." (Exodus 3:15ff).

This name of the creator, **אֵלֹהִים** a thing shunned by the Jews, ignored by the modern Christians, was even a great cause of problems for those using it 2000 years ago. Religious persecution forced these people away from the Roman world of the Mediterranean, and it is for precisely at this time we see these groups arriving here in the north American continent. It is a presumption to think that they could not have arrived here by ships when the Phoenician - Carthaginians had been plying the oceans for hundreds of years prior, back to the time of Hiram, King of Tyre a contemporary of Israelite King David. Here we reference the Paraiba stone of Brazil, created by Kanaanites (Phoenicians), dated by the 17th year of Hiram,* now lost, but copies still exist. This expedition was reported again, many years later by Diodorus of Sicily in the 1st-century, confirming the Kanaanite discovery of Brazil, by ship to roughly 950 BC, by the fact that they returned to the Mediterranean to make report.

* Possibly Hiram I, II or III as As early as 950 BC & as late as 7th-century BC

These original old Hebrew letter forms have never been completely lost. The Samaritans still use them in their Bibles, even a Samaritan newspaper, was being published until very recently in what amounts to biblical "ancient" or "paleo-Hebrew." In ancient America, ca 2000 years before present, both of these forms were being used by various religious communities. We have artifacts that demonstrate this usage. Many early American "scholars" were not scholarly enough to identify this sacred name when it appeared on artifacts, and whole collections of artifacts, that they summarily rejected as "fake" out of base and willful ignorance.

These days, the letter forms are easily recognized by anyone willing to study the problem even to a small degree. We shall see that this sacred name, appearing in the sacred letter forms, of יְהוָה (Yahweh), was in use in ancient America. It is true that the later Hebrew יהוה is also used. One set from Michigan, is a modified (cuneiform) style version, but recognizable nonetheless.

It has been reported by John Adair, who lived among the Cherokee Indians that they chanted the letters for the sacred name whilst hopping or dancing around the "sacred fire," vocalizing "Yod - He -Wah....Yod- He - Wah." These are the Hebrew pronunciations of Y H and W or YaHW a version of the name used by several communities, and allowed by the Jews, who would not allow the vocalization of the entire name. This led the Coptics of Egypt to call Yahweh "YHW" or "Yao" "Yeu"

Diodorous of Sicily claimed that the "Jews called their deity ..." *'Iaw'*- Yahw.
— Dio. Book I, Chapter 94.

Hubert Howe Bancroft, in his *Native Races*, (1882) makes note of the "IOWA tribe of indians deriving their name from the name of god" (i.e., YHWH) *footnote, page 94, volume V*. The name "IOWA" may well be YHWH. Josephus states that "the sacred name consisted of vowels." (*Wars of the Jews V. 5. VII*). Hebrew vocalization of the letters Y-H-W-H in vowel form would be: *-ee-ah-oo-ah*, and "IOWA" is clearly a close pronunciation. יְהוָה is actually pronounced as ee-ah-oo-EH because that is the Hebrew grammatical rule for a masculine name ending in the letter H.

In his book on the Hopi, Frank Waters points out that the Hopi deity is called - "*Ta-Iowa*" also very similar to the name IOWA and Yahweh.

It is sadly ironic that the long black-coated preachers who came to civilize the "savage indians" while carrying Bibles like weapons to use on them, took away the correct name of Yahweh (which they knew nothing of from unabashed ignorance), and substituted the false name of "Jesus" (remember the Messiah's true name was "Yahwshua," not "Jesus"). This is certainly not to claim that all of the religious practices of the indians were pure. They were not. But at least some of them had the sacred name Yahweh right, and the long-black-coats did not. His name is an extremely important thing to Yahweh, at least that's what his Bible states.



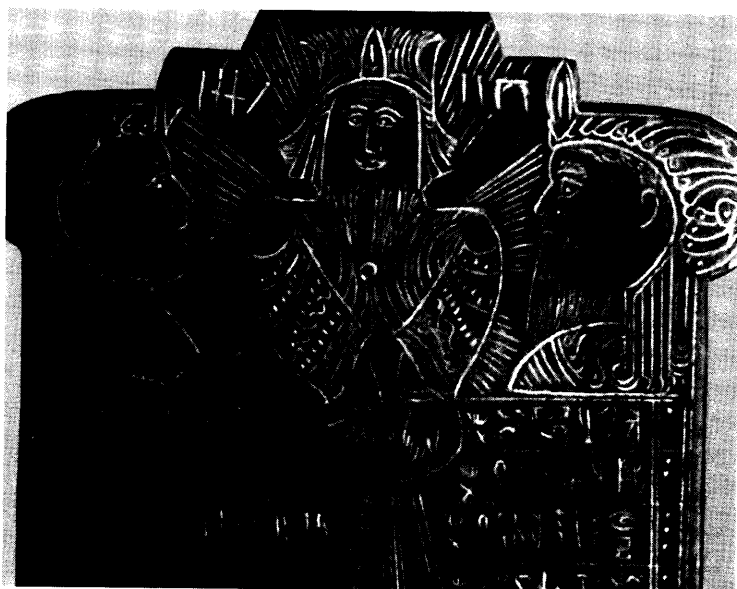
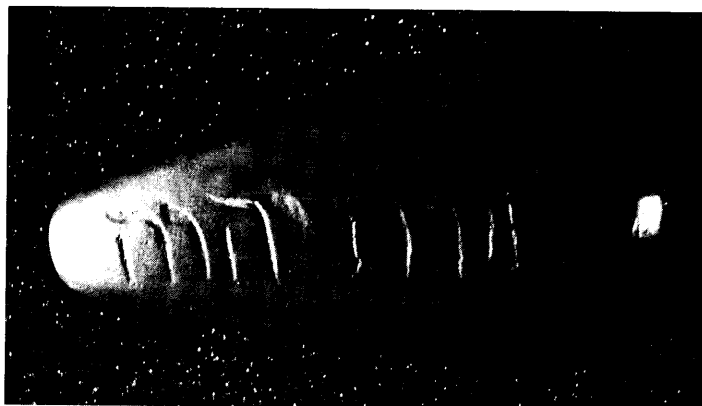
אנכי והוה אלהים

YOUR MIGHTY ONE

YAHWEH

I AM

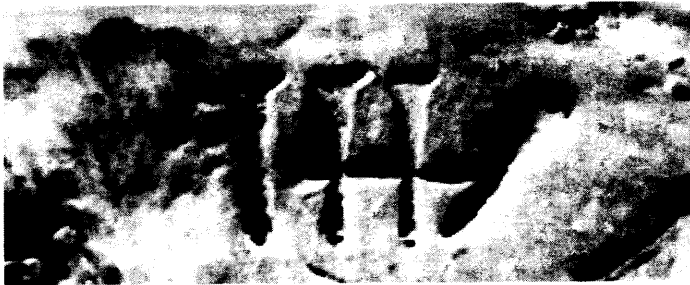
YHWH in "monumental Hebrew:" so-called because it was used on graves and ossuaries in the 1st-century



The name Yahweh or its variant "Yahu," appears on many artifacts found in north America from its ancient, lost cultures. Academics fail to read it, understand or acknowledge it. The first instance is the Ohio Decalogue meaning: the "Ten Commandments," discovered in 1860 near Columbus and Newark. Here we see a close up of the sacred name from a museum reproduction of the actual artifact. The sacred name appears twice in this inscription.

Next we have the "Plum Bob," also discovered near Newark, Ohio about the same time. Collectively these two artifacts have been sometimes referred to as the "Newark Holy Stones." Curiously, the angle created by its sides is 23.5° which happens to be the earth's angle of declination. With it a person would be able to determine the solstices and/or the equinoxes. The sacred name Yahweh - יהוה appears twice on it.

The Michigan artifacts are next, dated to the middle of the 4th-century by means of a solar eclipse tablet (July 27, 352 AD.). This first tablet is obviously a Ten Commandment inscription, but we have not been able to decipher the meaning in these glyphs simply because the commandments are not an exact

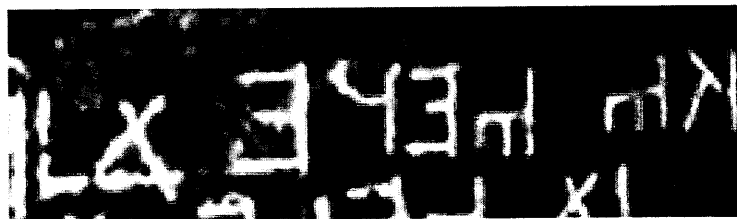


transliteration, but it is a vague paraphrase.

Here we see a close-up of the YHW form used by the Michigan, Coptic Christians. It is stamped into clay then fired. It is in a cuneiform design never seen before in the world, but obviously strongly influenced by Babylonian writing system.



From the same Michigan collection we see a votive pitcher with a dedication to YHW, and a prayer for a long "life of many days" if one "sates" himself with the "living water" from this pitcher. All symbolic of course. This group produced thousands of artifacts, and all have this monogram, called "the Mystic Symbol," by some, but in actuality it is the sacred name in its short form YHW.



This abundance of examples of the sacred name Yahweh signals a need for scholarly understanding of religious facts, without which they will never understand, and that's the sad truth.

Finally, there is the sacred name יְהוָה (Yahweh) inscribed in paleo-Hebrew on basalt on Hidden Mountain in New Mexico in four places. This strange Mountain is strange no longer, because we have now seen a relatively complete context, as best we can provide from this far down the years, and we see that it is no longer an anomaly but truly fits in to an ancient American context that has never been taught in the schools of our nation and has been resisted wherever encountered by stiff-necked academics, trying to deny our national historic treasures and supplant the truth with a lie. Yahweh has meant something to Americans of the past, in spite of the academic opposition, the sacred name will again be meaningful to those who seek the truth. — David Allen Deal Vista California - 2005

FOOTNOTES

SECTION ONE: TEN COMMANDMENT INSCRIPTION STONE

1. Revised Standard Version, Bible — A.J. Holman Company Phil. preface, p. v. Ancient Greek translators substituted the word (kyrios) (lord) for the name. Other sources Moffat translation, Strongs exhaustive Concordance.

TOLTECS

1. "Physically, Beytia describes the Toltec as a man of tall stature, white, and bearded. "North American Review October 1881, Charnay.
2. "Whither we have gone" (Strongs #575/1946).
3. Strongs #8524/8436.
4. Strongs #5794.
5. Strongs #227.
6. Yinglinga Saga 2-5, and Hervarar Saga 2.
7. Ishi, in two worlds, Theordora Kroeber, p. 128.
8. Genesis 10:6.
9. Carmack, p. 127.
10. The Discovery and Conquest of Mexico, Bernal Diaz del Castillo, p. 118, XXIV p. 72, LIII p. 158 (also for Tueles), p. 455, p. 140, p. 132 and p. 133.
11. IBID, p. 72.
12. Quichean Civilization, Carmack p. 307, note 3.

APPENDIX I: THE TOLTECS

1. History of the Conquest of Mexico, Prescott, The modern library, p. 38.
2. Votan, hero of the Indians of Chiapas, index POPOL-VUH, Recinos, English University of Oklahoma, Goetz, Morely, p. 265.
3. Saxo Grammaticus, Bk. III.
4. Yinglinga Saga 2-5, and Hervarar Saga 2.
5. Joshua 9:22f, Genesis 10:25.
6. Carmack, p. 289.

APPENDIX II: THE MAYA

1. The Discovery and Conquest of Mexico, Bernal Diaz del Castillo, p. 118, XXIV p. 72, LIII p. 158 (also for teules) p. 455, 140, 132 and 133.
2. History of the Conquest of Mexico, Prescott, p. 38.
3. Votán, hero of the indians of Chiapas, index Popol Vuh, Recinos, Goetz, Morely p. 265.
4. Quichean Civilization, Carmack p. 307 note 3.
5. Yinglinga Saga 2-5 and Hervarar Saga 2.
6. Saxo Grammaticus, book III.

PARALLEL STORIES:

1. Carmack 1973, p. 287.
2. IBID, p. 307.
3. Sayce, Early Israel, p. 72, Petrie, Some Sources, p. 54-56.
4. Genesis 25:25.
5. Song of Solomon 5:10.
6. Strongs #7839.
7. Sayce, the Hittites, p. 16-19, also see Early Israel, p. 72.
8. Jos. 18:5, II Sam. 4:4.
9. Popol-Vuh, Recinos, Goetz, Moreley, 1977, p. 205.
10. Popol-Vuh, Recinos, p. 205.
11. IBID, p. 205, f3.
12. Genesis 50:22f.
13. Exodus 13:19.
14. Josephus Antiquities of the Jews, Bk. II, Ch. VIII, v. 2.
15. Popol-Vun, Recinos, Goetz, Morley, p. 219.
16. Exodus 1:8f.
17. Popol-Vuh, p. 219.
18. Exodus 7:17-24.
19. Papyrus IPWER, admonitions of an Egyptian sage.
20. Popol-Vuh, Recinos, Goetz, Morley, p. 183.
21. Exodus 12:38
22. Josephus Bk. II, Ch. XV, v. 3.
23. Carmack, p. 287.
24. Recinos, p. 70.
25. IBID, p. 70.
26. IBID, p. 182.
27. Exodus 12:37 600,000 fighting men, plus women and children, with a minimum of two dependents per fighting man, the total would be 1,800,000 souls, and would be somewhat conservative.
28. Exodus 32.
29. IBID.
30. Recinos, p. 71.
31. Exodus 16:2, Ex. 14:10, Ex. 17:4.
32. Numbers 14:29-35.
33. Carmack, p. 288.
34. IBID, p. 289.
35. IBID, p. 305.
36. Deuteronomy 7:6.
37. Recinos, p. 81-92.
38. IBID, p. 178, f7.

Section Three Conclusion

1. Book III Galeic Wars, Julius Caesar, and America B.C.

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